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HELP

For the more Easy and Clear Understanding

OF THE

HOLY SCRIPTURES:

BEING

The Revelation of S^t JOHN the Divine,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also the whole Book is divided into Proper *Sections* and *Paragraphs*; with a *Synopsis* of the Contents of the said Book subjoin'd to the End of the *Paraphrase*.
- IV. *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

To the Whole is prefix'd

A *Table* of the *Synchronism* of the Visions or Prophecies of the *Seal'd Book*, as also of the *Open Little Book*.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

O X F O R D,

Printed at the THEATER, for *James Knapton* at the Crown in *S. Paul's Church-Yard*, London. 1717.

Imprimatur,

J O. B A R O N

VICE-CAN. OXON.

Nov. 27. 1716.



To the most Reverend Father in God

WILLIAM

Lord Archbishop of *CANTERBURY*.

Most Reverend,

THE *Specimen*, or First part of these my Labours on the New Testament I formerly dedicated to your Lordship, as being then my *Dio-cesan*: This my *Paraphrase on the Revelation of St John* I now dedicate to your Grace, as my *Metropolitan*; and more particularly as an *Acknowledg-ment of the Favours* I have receiv'd from your Grace, since your Advancement to the Metropolitcal Throne of this Province.

The Sacred Book here paraphras'd by Me, your Lordship knows, is justly esteem'd the most Difficult in the Whole Canon of Scripture. And therefore I doubt not but your Grace will the more Readily excuse any Mistake I may have fall'n into, notwithstanding all my Care and Pains to find out the True meaning of this so Difficult a Book.

I readily Own, that I have *chosen* to follow the Exposition or Opinion of the *most Primitive Fathers*, even *where-in* they are thought by the generality of the *Moderns* to have been Mistaken. My Reasons for so doing I have given in short, or hinted, in the Proper places; and have a Great deal More to add, should there be Occasion. That there is no such Occasion here, I am satisfy'd by the just *Deference* which I know your Lordship has for the *Judgment* and *Authority* of the truly Primitive Fathers.

DEDICATION.

Of this your Lordship has given evident Proof, by the Learned and Excellent Pains you have formerly taken, to Translate into our *English* tongue the *Writings* and *Remains* of several of the *most Primitive Fathers* and other *Writers*: Which, were they but Duly read and consider'd, could not fail of Answering your Lordship's Good Design in putting them into English, viz. by becoming the happy Means of Convincing such as stand in need of Conviction, that *Our Church is truly Constituted according to the Apostolical Platform.*

But whatever Success your Lordship's Labours of this Kind may meet with among such Sort of Men; it cannot, my Lord, but be a Great Satisfaction to your Clergy, that your Grace, by being so Well vers'd in the most Primitive Antiquity of the Christian Church, Thoroughly knows, that the *Constitution* of Our Church is *truly Apostolical*: and therefore it is Not to be doubted, but, Agreeably thereto, your Grace will defend and maintain the *Apostolical Constitution* of Our Church, with an *Apostolical Courage and Integrity*. Your Lordship is sensible, that This is the Way for your Grace to *serve your Generation* here with *Honour and Renown*; and then to *change your Miter* in the Church *Militant*, for a *Crown of Glory* in the Church *Triumphant*.

That GOD may Long preserve your Grace, for the Good of this His Apostolical Church; and by making your Lordship *Instrumental* thereto, may make you *most truly Glorious* both Here and Hereafter, is the most Hearty Prayer of

Your GRACE's, with all

Dutifull Respect,

EDWARD WELLS.

Cotesbach,
S. Simon & S. Jude's Eve
1716.

The P R E F A C E

T O T H E R E A D E R.

THAT *the Revelation of St JOHN* is very difficult to be understood, is readily Acknowledg'd on all hands; but then it ought also to be no less readily Acknowledg'd, that the *Difficulty of understanding it* is no good Argument for *Never attempting to understand it*, much less for *ridiculing* such Attempts: Especially when GOD (to prevent us from making any such Wrong inferences, and to Encourage us to the Study of this inspir'd, tho' difficult Book) has, in the very Beginning thereof, expressly annex'd a *Blessing to Him that reads, and them that hear the Words of this Prophecy, and keep those things which are written therein, Rev. 1. 3.* So that it deserves most seriously to be consider'd, that Any *Saying* made use of to discourage Men from the Study and Explanation of this Book, how much soever it may favour of *Human Wit*, yet favours nothing at all of *Godly Wisdom*.

On these Considerations, I have not been discourag'd from Endeavouring, in the first place to *get my self* a Right understanding of this Prophetical Book; and then to *help Others* that stand in need of such Help, by thus Publicly Communicating to them, what appears to Me to be the *true* or *most probable Exposition* or Meaning of this inspir'd and difficult Book. And this I have done after the Method made use of by Me in publishing *the Epistles of the New Testament*.

Besides, I have been in a peculiar manner induc'd to publish this *Paraphrase on the whole Revelation*, by the consideration that there is but One that I know of yet extant in *English*, namely, That of Dr *Hammond*. Which good and great Man unfortunately *mistaking the true Key* to the Understanding of the Prophetical part of this Book, no Wonder if his *Paraphrase* gives a Wrong Exposition thereof, and therefore is of little Esteem among the Learned in these matters; as are likewise the Annotations of *Grotius* on the like account.

The

THE PREFACE.

The pious and judicious Mr *Mede* is, no less justly than generally, esteem'd now adays by the Learned, to have *First found out the true Key* for Opening or Expounding the Prophetical Visions in the Revelation. His Writings on this Subject, as they are partly Latin partly English, so make up (for the greatest part) the Three last of the Five Books, whereof his Works consist: Works so full of Learning and Judgment, in reference to the several Points they treat of, that they deserve to be *Well read and study'd by all Divines*; and especially in order to attain a more clear Understanding of the Apocalyptical Prophecies.

The Way being open'd by Mr *Mede*, several other Learned Persons have follow'd him therein for the main, and have made some further Discoveries or Advances of their Own. Among whom the Latest I know of is Mr *Whiston*, who A.D. 1706. publish'd *An Essay on the Revelation of St J O H N*, so far as concerns the Past and Present Times.

I scarce need to tell the Reader, that the Principal Help I have receiv'd in drawing up this Paraphrase has been from the Works of Mr *Mede*. Nor has Mr *Whiston's* Essay been without good Use unto Me. For where Mr *Whiston* differs from Mr *Mede*, I have sometimes judg'd it most reasonable to follow Mr *Whiston*; as in some other Particulars, wherein They Both agree, I have thought my self oblig'd to differ from Both. And the Reasons, whereby I have been induc'd to think my self so oblig'd, are set down, or sufficiently hinted, either in the Paraphrase or Annotations. And therefore I need say no more of them here; since to set them out in full View, or with their full Force, would be a Subject copious enough to make up a Book of it self, should there be Occasion for it.

I shall therefore proceed to observe to the Reader, that upon perusal of this Paraphrase He may take notice, that, notwithstanding the more than ordinary Difficulty of this Sacred Book, the Meaning of the *much Greater* Part thereof is now adays agreed upon, as to the main, among the Learned and Studious in these matters; and consequently that there are remaining but *very few* Difficulties in comparison, and of principal Importance to be more fully clear'd, and so more fully agreed upon. Which Consideration carries in it no small

THE PREFACE.

small Encouragement to the Learned, to apply themselves to the studying of this sacred Book, that, by their Labours and God's Blessing thereupon, these *few* remaining Difficulties may be Clear'd also, at least so far as the Nature of them renders them Capable.

It remains only to be observ'd further, that, for the better understanding the Prophetical Visions of this Book, I have drawn up a *Table* of the *Synchronism* of the Visions or Prophecies of the *Seal'd Book*, and also of the *Open Little Book*; concerning which see more in the Explanation of the said Table, which immediately follows this Preface.

What has been already said, is All that needs be said in reference to what is here Publish'd. But it may not be Improper to lay hold of this Opportunity to acquaint the Publick, that my *Paraphrase* on the *Gospels of St Matthew and Mark* is already finish'd and prepar'd for the Press, and will be Publish'd as soon as it can be printed off. And in order to understand aright the *Gospel-History*, it being requisite to have a good Notion of the *Harmony of the Four Gospels*; therefore, before I drew up my *Paraphrase* on any of the Gospels, I set my self to draw up an *Harmony* of the Gospels, and That in *One Table*, that so lying All together in *One View*, I might have a clearer Notion of it. And *this Table* with a *short Treatise* belonging thereto, I purpose likewise to communicate to the Publick in a little Time, and before I publish any Part of my *Paraphrase* on the Gospels.

THE

The E X P L A N A T I O N O F T H E Following T A B L E.

MR *Mede* first, and after him Mr *Whiston*, hath shewn (what Each conceiv'd to be) the *Synchronism* of the Apocalyptical Visions or Prophecies by a *Scheme*. But I think the *Synchronism* of the said Visions may be shewn in a manner much more easy to be apprehended, by the following *Table*; which at least has this Advantage, that it refers to the *Chapters* and *Verses* wherein each Vision is contain'd, which is omitted in the *Scheme* both of Mr *Mede* and Mr *Whiston*. The Assigning particular *Years* or *Periods of Years* to the Completion of the said Visions or Prophecies, has been One unhappy Means of bringing the Study of *the Revelation* into Disesteem; and therefore, as Mr *Mede* did in His *Scheme*, so have I omitted it in This *Table*.

The *Method* of this *Table* is such, that the Visions or Prophecies which are plac'd *Collateral* one to the other, are thereby denoted to *Synchronize*, or to be *Cotemporary* one with the other. For instance; The Measurableness of the Temple, the Woman travailing with Child, the War between Michael and the Dragon &c. are all Visions, which, as they are plac'd *Collaterally* to the first *six Seals*, so the *Events* denoted by the said Visions were compleated during the *Interval* of the said six Seals. In like manner the Unmeasurableness of the Court without the Temple, and the Propheying of the Witnesses 1260 days, as also the Woman's being nourish'd in the Wilderness 1260 days, or for a Time and Times and half a Time, and the Power of the Wild Beast for 42 months &c. as they are Visions plac'd *Collaterally* to the first *six Trumpets* of the *seventh Seal*; so the *Events* denoted by the said Visions are *Cotemporary* with the *Interval* belonging to the said six Trumpets. Again, as the Visions of reaping the Earth, and of judging the great Whore are plac'd at the Expiring of the *Interval* of the *sixth Trumpet*; so I suppose the *Events* thereby denoted shall be accomplish'd at the said Time. And as the Effusion of the seven Vials, the Vision of the Vintage, of the Wild Beast being taken and cast into the Lake of Fire, and the Triumph of the Palm-bearing Company &c. are plac'd *Collaterally* to the Sounding of the *seventh Trumpet*; so the *Events* thereby denoted are suppos'd to be then Accomplish'd.

A T A B L E

A TABLE of the *Synchronism* of the Visions or Prophecies

The Visions or Prophecies of the *Seal'd Book*.

1. And I saw when the Lamb open'd the <i>first</i> of the <i>Seals</i> &c.	Chap. VI. 1, 2.	—	—	—
2. And when He had open'd the <i>second Seal</i> &c.	—	—	—	3, 4.
3. And when He had open'd the <i>third Seal</i> &c.	—	—	—	5, 6.
4. And when He had open'd the <i>fourth Seal</i> &c.	—	—	—	7, 8.
5. And when He had open'd the <i>fifth Seal</i> &c.	—	—	—	9—11.
6. And when He had open'd the <i>sixth Seal</i> &c.	—	—	—	12 to the end of the Chapter.

And when he had open'd the <i>seventh seal</i> — I saw the seven Angels, which stood before God, and to them were given seven trumpets &c. Ch. VIII. 1—6.	Trump. 1. The <i>first</i> Angel <i>sounded</i> &c. Ch. VIII. 7.	And after these things I saw — another Angel having the <i>Seal</i> of the living God: and he cried, — Hurt not the Earth —, till we have <i>seal'd</i> the Servants of our God. --			I look'd and I																										
	Trump. 2. The <i>second</i> Angel <i>sounded</i> &c. . . 8, 9.	— And there were — — — <i>seal'd</i> an hundred forty four thousand &c. Ch. VII. 1—8.			hold the Earth, and it was reap'd. Ch. XIV. 14—16.																										
	Trump. 3. The <i>third</i> Angel <i>sounded</i> &c. . . 10, 11.	After this I beheld, and lo a great <i>Multitude</i> , which <i>no Man</i> could number, of <i>All Nations</i> —			Another Angel came out of the Temple — And the Angel said, <i>ther'd the Vial</i> of the Earth, and cast it in the great <i>Winepress</i> of the Wrath of God &c. Ch. XIV. 1 to the end.																										
	Trump. 4. The <i>fourth</i> Angel <i>sounded</i> &c. 12 to end.	And I saw another mighty Angel — And he said, <i>Iware that there should be Time no longer</i> : but in the days of the Voice of the seventh Angel, when he shall begin to sound, the <i>Mystery of God</i> shall be fulfilled &c. Ch. X. 1—7.																													
	Trump. 5. The <i>fifth</i> Angel <i>sounded</i> &c. Ch. IX. 1—12.																														
	Trump. 6. The <i>sixth</i> Angel <i>sounded</i> &c. 13 to end.																														
Trump. 7.	The <i>seventh</i> Angel <i>sounded</i> , and there were great Voices in Heaven, saying, <i>The Kingdom of this World is become the Kingdom of our Lord and of his Christ</i> , and <i>He shall reign for ever and ever</i> &c. Ch. XI. 15 to the end.	I saw seven Angels, having the seven last <i>Plagues</i> (or <i>Vials</i> .) Ch. XV — XVI. 1.																													
		<table border="0"> <tr> <td>Vial 1. Ch. XVI. 2.</td> <td>—</td> <td>—</td> <td>—</td> </tr> <tr> <td>Vial 2. 3.</td> <td>—</td> <td>—</td> <td>—</td> </tr> <tr> <td>Vial 3. 4—7.</td> <td>—</td> <td>—</td> <td>—</td> </tr> <tr> <td>Vial 4. 8, 9.</td> <td>—</td> <td>—</td> <td>—</td> </tr> <tr> <td>Vial 5. 10, 11.</td> <td>—</td> <td>—</td> <td>—</td> </tr> <tr> <td>Vial 6. 12—16.</td> <td>—</td> <td>—</td> <td>—</td> </tr> <tr> <td>Vial 7. 17 to end.</td> <td>—</td> <td>—</td> <td>—</td> </tr> </table>			Vial 1. Ch. XVI. 2.	—	—	—	Vial 2. 3.	—	—	—	Vial 3. 4—7.	—	—	—	Vial 4. 8, 9.	—	—	—	Vial 5. 10, 11.	—	—	—	Vial 6. 12—16.	—	—	—	Vial 7. 17 to end.	—	—
Vial 1. Ch. XVI. 2.	—	—	—																												
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Vial 6. 12—16.	—	—	—																												
Vial 7. 17 to end.	—	—	—																												
And I saw an Angel come down from Heaven, — and he laid hold on the <i>Dragon</i> , and <i>bound</i> him a <i>thousand years</i> . And I saw <i>Thrones</i> , — and the Souls of Them that were <i>beheaded</i> for the Witness of Jesus — <i>worshipp'd the Beast</i> , — and they <i>liv'd</i> and <i>reign'd</i> with Christ a <i>thousand years</i> . Ch. XX. 4—6.																															
And I saw a <i>New Heaven</i> and a <i>New Earth</i> &c. Ch. XXI. 1—XXII. 5.																															
And when the <i>thousand years</i> are expir'd, <i>Satan</i> shall be <i>loos'd</i> out of his Prison, and shall go out to deceive the <i>Magog</i> , to gather them together to <i>Battle</i> —. And they went up, — and compass'd the <i>Camp of the Saints</i> about, and <i>Fire</i> came down from God out of Heaven, and <i>devour'd</i> them. And the <i>Devil</i> , that deceiv'd them, was <i>cast</i> into the <i>Lake of Fire</i> , and shall be <i>tormented day and night for ever and ever</i> . Ch. XX. 7—10.																															
And I saw a great <i>White Throne</i> , and <i>Him</i> that sat on it, from whose Face the <i>Heaven</i> and the <i>Earth</i> fled away, and there was <i>no place for them</i> . And I saw the <i>Dead</i> , small and great, stand before God, and the <i>Books</i> were open'd, — and they were judged according to their Works. — And <i>Death</i> and <i>Hell</i> were cast into the <i>Lake of Fire</i> &c. Ch. XX. 11 to the end.																															

hecies of the *Seal'd Book*, as also of the *Open Little Book*.

The Visions or Prophecies of the *Open Little Book*.

And there was given me a Reed, -- saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein. Ch. XI. 1.	There appear'd a Woman, be- ing with Child, travailing in Birth, and pain'd to be de- liver'd --. And she brought forth a Man-child, which was to rule all Nations with a rod of Iron: and her Child was caught up unto God, and to his Throne. XII. 1--5.	There was War -- in Heaven, Mi- chael and his An- gels fought against the Dragon -- and his Angels. -- And the great Dragon was cast out, &c. XII. 7--17.	I saw another Angel, having the everlasting Gospel, saying, Fear God and give Glory to Him, and wor- ship Him, &c. XIV. 6, 7.
without the Temple mea- sure not: It is given to the Gentiles, and the holy City shall they tread under foot forty and two months. And my two Witnesses shall prophecy a thousand two hundred and threescore days -- in Sack- cloth, &c. XI. 2 -- 14.	And the Woman fled into the Wilderness, where she has a Place prepar'd of God, that they should feed her there a thousand two hun- dred and threescore days. XI. 6.	And when the Dragon saw that he was cast unto the Earth, He persecuted the Woman. -- And to the Woman were given two Wings of a great Eagle, that she might fly into the Wilderness in- to her Place, where she is nourish'd for a Time, and Times, and half a Time, &c. XI. 13-- 16.	And the Dra- gon was wroth with the Wo- man, &c. went to make War with the rem- nant of her Seed. And he stood on the Sand of the Sea. And I saw a wild Beast rise up out of the Sea -- and Power was given un- to him forty two months -- And I beheld another Beast coming out of the Earth, &c. XII. 17. and XIII.
Chap. XIV. 1--5.	The 42 months of the Personal Antichrist.	Lo a Lamb on Mount Sion, and with him 14000, &c.	The third Angel fol- low'd, say- ing, If any Man wor- ship the wild Beast, &c. Ch. XIV. 9--12.

ceive the Nations, -- Gog and
nts about, and the beloved City.
, was cast into the Lake of Fire

ed away, and there was found
-- and they were judg'd every
1 to the end thereof.

Place this Table facing the Explication thereof,
which is at the end of the Preface to the Reader.

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THE REVELATION OF St JOHN THE DIVINE.

THE PREFACE.

THAT this Book of the *Revelation* was written by St JOHN, who was *One of the Apostles* of Christ, we have the joint Testimony of *Justin Martyr, Irenæus, Theophilus Antiochenus, Melito, Apollonius, Clemens Alexandrinus* and *Tertullian*: All which liv'd in the Second Century; and consequently as the Latest of them liv'd *within* an Hundred years after St *John*, so *Justin Martyr* wrote his Dialogue with *Trypho* (wherein he expressly (a) ascribes this Book of the Revelation to St *John the Apostle*) about A. D. 150. and so no more than 54 years after this *Revelation* of St *John* was publish'd. And as for *Irenæus*, he expressly affirms that He had his Evidence from Those, who had (b) actually convers'd with St *John*, and that this Book was written *Not* (c) *long before his Time, at the End of Domitian's Reign*. Whence the Time of the Writing thereof is refer'd by the Learned to A. D. 96.

As we learn from this Book it self (Chap. 1. 9.) that it was writ *in the Isle of Patmos*; so we learn also thence the *End* or *Design* of its being written, namely that thereby GOD might *show unto his Servants Things* which were then, and still are several of them, to come to pass. Ch. 1. 1. and 22. 6.

I.
Saint John the Apostle, the Penman of this Book: & the Time when it was written.

II.
The Place where this Book was written; and the End of its being written.

(a) Παρ ἡμῖν ἀνὴρ τις, ὃ ὄνομα Ἰωάννης, εἰς τὴν Ἀποσίλαν τῷ Χριστῷ, ἐν Ἀποκαλύψει γενομένη αὐτοῦ, χρίσας ἱτὴ ποιήσας ἐν Ἱερουσαλὴμ τὰς τῶν ἡμετέρων Χριστῷ πιστεύουσας προφητείας &c. (viz. Revel. 20. 4. &c.) Just. Mart. Dial. cum Tryph. Colon. edit. A. D. 1686. p. 308.

(b) Μαρτυροῦνται αὐτῶν σκεῖναι τὸν Χριστὸν ὃν ἔβλεπεν Ἰωάννης ἱεροκήρυτον. Iren. adv. hæres. l. 5. c. 30.

(c) Οὐδὲ γὰρ πρὶν πολλοῦ χρόνου ἔγραψεν (viz. Ἀποκάλυψις) ἀλλὰ χροὸν ἐπὶ τῆς ἡμετέρας ζωῆς, ὅτε τῶ πλὴν τῷ Δομτιανῷ δρχῆς. ibid.

ΑΠΟΚΑΛΥΨΙΣ THE
 ΙΩΑΝΝΟΥ REVELATION
 OF
 JOHN
 ΤΟΥ ΘΕΟΛΟΓΟΥ. THE DIVINE.

T E X T.

T R A N S L A T I O N.

Κεφ. α'.

Chap. I.

Α Ποχάλυψις Ἰησοῦ Χριστοῦ, ἣν
 ἔδωκεν αὐτῷ ὁ Θεός, δεῖ-
 ξαι τοῖς δούλοις αὐτοῦ ἃ ἔ-
 γινέσθαι εὖ παρὶς· καὶ ἐσήμανεν δι-
 τεύλας διὰ τῷ ἀγγέλου αὐτοῦ πρὸς
 δούλῳ αὐτοῦ Ἰωάννῃ· 2 ὅς ἐμαρτύ-
 ρησι τὸν λόγον τοῦ Θεοῦ, καὶ τὰς
 μαρτυρίας Ἰησοῦ Χριστοῦ, ὅσα πε-
 ςεῖδε. 3 Μακάριος ὁ ἀναγινώσκων,

T HE Revelation of Je-
 sus Christ, which God
 gave unto Him, to shew
 unto his servants things
 which must shortly come to
 pass: and he sent and signified
 it by his angel unto his servant
 John:

2 Who has born * witness of
 the Word of God, and of the
 testimony of Jesus Christ, and
 of all things that he saw.

3 Blessed is he that reads,

A N N O T A T I O N S.

(a) It is thought that the Title of *the Divine* was given to St John, more particularly on account of his writing more fully of the *Divinity* of our Bl. Saviour, than the other inspir'd Writers, and with a peculiar regard to those Words in the latter end of Chap. 1. v. 1. of his Gospel, viz. *ὁ υἱὸς τοῦ Θεοῦ*.

(aa) The true Import of this Expression, *εὖ παρὶς*, in this place, and of the like Expression, *ἐγγύς*, Chap. 3. 11. and elsewhere, may I think be best learn'd from *Isaiah* Chap. 60. 22. *I the Lord will hasten it* (N.B.) *in his Time*. Whence we may infer, that by God's *Hastening*, or *Coming Quickly*, or *things Shortly coming to pass*, is not to be understood a *present* or *immediate Accomplishment* of the Things Spoken of, but their Accomplishment in their *proper Times* or *Seasons*, without any intervening Delay or Alteration of the Divine purpose. And this Place of *Isaiah* is the more remarkable, because in this Chapter there seems to be Reference to the *same Events* or *Time*, that is refer'd to in the Revelation Chap. 21. 22. and 22. 5.

(b) Some

THE REVELATION OF JOHN THE APOSTLE,

Who, in respect of the ^(a) Divinity or Sublimeness of his Writings, was in a special manner entitled by the Ancients, THE DIVINE.

PARAPHRASE.

The GENERAL INTRODUCTION.

Chap. I. **I**N this Book is contain'd the Revelation, or Discovery (more especially) of Such more remarkable Events, as were from the Time of writing this Book to happen in the Several Ages of the Church. Which Revelation is styl'd The Revelation of Jesus Christ, because it is That, which God gave unto Him as Man and our Blessed Mediator, in order to shew unto his Servants things, which must (aa) shortly begin to come to pass. And accordingly He, viz. Christ sent, and signified it, viz. this Revelation by his Angel unto his Servant and belov'd Apostle John, whence it is also styl'd in the Title of this Book, The Revelation of John: 2 Who, i.e. which John (as in other respects, viz. by preaching and suffering for the Gospel, so) by writing this Revelation has done no other than born witness of the Word of God, and of the Testimony of Jesus Christ, and of All things that he saw: forasmuch as what is contain'd in this Revelation, is no other than the Word of God, attested by Jesus Christ, and an Account of the Several Visions vouchsaf'd unto the said John, wherein the said Word of God was reveal'd unto Him. 3 And forasmuch as the Divine Providence foresaw, that there would not be wanting some, who would not only be discourag'd themselves by the Difficulty of Understanding this Book; but also go about to discourage Others, from Reading and Studying the same: therefore the Holy Spirit has thought fit on the other hand to encourage us to the Reading and Studying thereof, by prefixing expressly in this place to the said Book a special Blessing to such as shall Read and Study it: Blessed is He, that,

καὶ οἱ ἀκούοντες τῆς λόγου τῆς προ-
φητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γε-
γραμμένα· ὁ δὲ χρόνος ἐγγύς.

and they that hear the words of
this Prophecy, and keep those
things which are written there-
in: for the time is at hand.

4 Ἰωάννης ταῖς ἐπὶ ἁπλῶς
ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ τοῦ ὄντος καὶ οὗτος καὶ
ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπὶ

4 John to the seven Church-
es which are in Asia: Grace be
unto you and peace from * the
Who is, and who was, and who
is to come; and from the seven
πνευμάτων,

ANNOTATIONS.

(b) Some very learned and judicious Men incline to the Opinion, that these seven Epistles are to be understood, not only *Literally* and *Historically*, but in a secondary Sense also *Typically* or *Prophetically*. Thus Mr Mede in his fifty second Discourse or Sermon, viz. upon Revel 3. 19. expresses himself in relation to this matter. "It belongs not much to our purpose to enquire, *Whether those seven Epistles concern historically and literally only the Churches here nam'd, or whether they were intended for Types of Churches or Ages of the Church afterwards to come.* It shall be sufficient to say, That if we consider their Number, being *Seven*, (which is a number of Revolution of Times, and therefore in this Book the *Seals, Trumpets* and *Vials* also are *seven*;) or if we consider the Choice of the Holy Ghost, in that he takes neither all, nor the most famous Churches then in the World, as *Antioch, Alexandria, Rome*, and many other, and such (no doubt) as had need of Instruction as well as those here nam'd; if these things be well consider'd, it will seem that these *Seven Churches*, besides their *Literal* respect, were intended (and it may be chiefly) to be as *Patterns* and *Types* of the several Ages of the Catholick Church from the beginning thereof unto the end of the World: that so these *Seven Churches* should *Prophetically* Sample unto us a *Sevenfold Temper and Constitution* of the whole Church according to the several Ages thereof, answering the *Pattern* of the Churches nam'd here.

"For as in the course of Man's Life, Diversity of Ages has diverse Manners and Conditions; so was it to be with the Church of *Christ*. Yea, and as some Diseases are in regard of Predominancy proper unto some men, and not to others; so is it with the Church. All of these, with their Praises, if good, and Remedies, if evil, are pourtray'd in these *Seven Epistles* unto the *Seven Churches*.

"Nay, not only the Whole Church, but even particular Churches have their Ages, Manners and Conditions answerable unto the Whole Body: They have likewise their Infancy, Youth, Virility and Old age, with their several Constitutions, Conditions and Diseases. The first age and spring-time of both, like unto *Ephesus*, full of *Patience, Labour, Tolerancy* and *Zeal*: the last and old-age, like unto *Laodicea*, in abundance of all external things *Luke-warm*, and neither *hot nor cold*." Thus Mr Mede in the forecited place. And in Book V. chap. 10. in his very first Observation there having made the like Remark in short, he adds; "If this were granted, viz. that they were intended for so many Patterns of so many States of the Church succeeding in the like order the Churches are nam'd, then surely the First Church (viz. the *Ephesian* State) must be first, and the Last be the last. As for those between, tho' there be no Characters to bound them all exactly, yet the mention of the *False Jews*, and the *Synagogue of Satan, Throne of Satan, Balaam, Jezebel, &c.* in the Five
"middle

PARAPHRASE.

that, *being of due Capacity, reads and studies Carefully*; and They that, *being not Capable themselves to read and study the same, hear with due Seriousness and Concern* the Words of this Prophecy, *when Rationally explain'd unto them, and keep or observe those things which are written therein for their Instruction and Admonition*: for the Time is at hand, *when the things herein foretold shall begin to come to pass.*

SECTION I.

Wherein are contain'd the (b) Seven Epistles of Christ to the Seven Churches in Asia.

The Particular Introduction to this Section, or the Epistle of St John himself to the Seven Churches in general.

4 John to the Seven more eminent Churches which are in Asia (*bb*) *more properly so call'd by the Sacred Writers: Grace be unto you and Peace from the only true God, whose more peculiar Name in the Hebrew tongue is Jehovah, which word denotes as much as, Who is, and who was, and who is to come, and so denotes the Eternity of God: I say, Grace and Peace be unto you from the only True or Eternal God, as the sole Author and Giver: and from the Seven Spirits, i. e. the seven (c) Arch-angels or principal*

I.
The Introductory
Salutation of St
John to the seven
Churches in ge-
neral.

ANNOTATIONS.

"middle ones, will argue that they belong to the times of the *Beast* and *Babylon*.
"And for the Sixth in special, viz. *Philadelphia*, we have a good Character
"where to place it, viz. partly about the time the *Beast* is falling, and partly
"after his destruction, when the *New Jerusalem* comes. For *Philadelphia* is pro-
"mis'd, that the *Synagogue of Satan* should bow before her feet, that she should
"be preserv'd in the general Temptation to come upon the World, that upon her
"should be written the Name of the *New Jerusalem*." To confirm the foremen-
tion'd Opinion, to what Mr Mede has said, may be added also this Consideration,
that this Revelation is said Ch. 1. 1. to be given, in order to shew *Things which*
must shortly come to pass, i. e. shortly begin to come to pass; and also v. 3 the
Whole Book of Revelation is denoted by *the Words of this Prophecy*, as if all in
it were (in some sense at least) Prophetical.

(*bb*) See my Geogr. Hist. of New Test. Part. 2. ch. 5. sect. 1.

(*c*) These *Seven Spirits* are expounded by some of the *Holy Ghost*, thus repre-
sented in respect of those *Seven-fold* (i. e. manifold) Graces he communicates to
the Church. But as Mr Mede observes (in his tenth Sermon or Discourse, viz.
on Zech. 4. 10.) besides the uncouthness of expressing one Spirit by *seven*, there
is a Reason why they cannot be so taken; namely because — the *seven Eyes* and
seven Horns of the Lamb are said to be these *seven Spirits* of God. Revel. 5. 6.
Now it will be very hard and harsh to make the H. Ghost the Horns and Eyes
of Christ, as He is the Lamb of God that takes away the Sins of the World,
that is, as he is Man. Above Angels indeed the Man *Jesus* is exalted, and that

T E X T.

TRANSLATION.

πνεύματων, ἃ ὄντι ἐνώπιον τοῦ θρόνου
αὐτοῦ. 5 Καὶ ἀπὸ Ἰησοῦ Χειροῦ. ὁ
μάρτυς ὁ πιστός, ὁ πρωτότοκος † τῷ
νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.
τῷ ἀγαπήσαντι ἡμᾶς, καὶ λύσαντι ἡμᾶς
ἐκ τοῦ ἁμαρτηρίου ἡμῶν ἐκ τοῦ ἁμαρ-
τιοῦ. 6 καὶ ἐποίησεν ἡμᾶς βασι-
λεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ.
αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τὰς
αἰῶνας, τῷ αἰῶνι. ἀμήν.

7 Ἰδὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ
ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἴπνευ-
σιν αὐτὸν ἕξεκέντησαν καὶ κόψονται ἐπὶ
αὐτὸν πᾶσαι αἱ φύλας τῆς γῆς. ναὶ, ἀμήν.

Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth: Unto him that lov'd us, and wash'd us from our sins in his own blood;

6 And has made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he comes with clouds; and every eye shall see him, and *all they which pierc'd him; and all *the tribes of the land shall wail because of him. Even so, Amen.

8 Εγώ

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too for the Suffering of Death, i. e. as the Lamb; but not above the H. Ghost. This made not only *Drusius*, but even *Beza* himself, in his notes upon this place, to affirm, It could not be meant of the H. Ghost, but of Seven Created Spirits. And agreeably hereto we read, not only in *Tobit* of **THE SEVEN ANGELS**, which stand and minister before the Holy Blessed One, (for this is the true Reading of *Tob. 12. 15.* as *Mr Mede* has observ'd in his forecited Discourse) but also in *Rev. 8. 2.* of **THE SEVEN ANGELS** which stood before God. From which manner of Expression it may be fairly infer'd, that these Seven Angels are of greater Eminency than the Rest, or are Such as we thence style in one word *Archangels*. Accordingly we not only read *Dan. 10. 13.* of *Michael one of the Chief Princes*, i. e. Chief Angels or Archangels, but also we read *Revel. 12. 7.* of *Michael and his Angels*, whence it is evident that Michael having Angels under Him must be an Archangel himself. See more of this in the note on *Rev. 5. 6.*

V. 5. † *Ex* is not read in *Alex.* and some other MSS. nor is it taken notice of in *Vulg. Latin, Syriack, or Arabick Versions.* (d) See *Hebr. 1. ult.*

(e) There are instances of the like nature in other places of Scripture. Thus *Hebr. 12. 23.* in a Catalogue or Recension of the parts of the Church, *Christ the Head*, and the *Sprinkling of his Blood*, is mention'd in the last place, and after the *Spirits of just Men*, because the next verses are continued upon this Sprinkling of Christ's Blood. Whereas the Right order should have been, first, *God the Judge of All*, secondly, *Christ the Mediator of the New Covenant*, and thirdly in the last place, *the Spirits of just Men made Perfect.* (ee) See *Chap. 20. 4.*

(f) As to the manner of this Conversion of the Whole Jewish Nation at the last, *Mr Mede* was inclin'd to be of Opinion, that it would be done after a Miraculous manner, as was that of *St Paul*: whose Conversion was design'd by Providence

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principal Angels, which are before his Throne in a more immediate and special manner; from them, I say, as the principal Instruments or (d) Ministering Spirits, which minister God's Grace and Peace to the Heirs of Salvation: 5 and lastly from Jesus Christ, as the Mediator by whom we obtain God's Grace and Peace; and whom I mention in the last place, not as if He was inferior to the seven Spirits or Archangels, (He being, even in respect of his Manhood in which Capacity he is here chiefly consider'd, Above all Angels:) but because (e) I have a great deal more to add here concerning Him: namely that it is He, who is the Faithfull Witness of God, in that he faithfully made known unto us, while he liv'd here on Earth, the Will of his Father, and witness'd the Truth of his Doctrine by his Crucifixion, and also by his Resurrection, in respect of which He is styl'd the First-begotten of the Dead, and also by his Ascension into Heaven and Session at the Right hand of God, whereby He is made the Prince of the Kings of the Earth. And forasmuch as He has done All this for our sakes, I can't but take this occasion to break out into a Thanksgiving to Him for the same. Wherefore unto Him that has thus lov'd us, and wash'd us from our Sins in his Own Blood, 6 and has made us Kings and Priests unto God and his Father, namely at present Kings in respect of our Subduing the World, the Flesh and the Devil; and Priests in respect of our offering to God the Sacrifices of Prayer and Thanksgiving and Works of Mercy; and Both in respect of that happy State wherein the Saints shall reign (ee) hereafter: to Him be Glory and Dominion for ever and ever. Amen.

7 Behold for your Encouragement to persevere, and for your Comfort under the greatest Afflictions, call to mind those two Prophecies of O. T. viz. Dan. 7. 13. and Zech. 12. 10. For according unto the first He, viz. Christ most certainly comes with Clouds, i. e. gloriously from Heaven at the appointed season, for to reward his faithfull Servants, & punish his impenitent Enemies; and Every eye, i. e. every one then living shall see him at this his glorious Coming; and particularly All they then living who are Descendents of the Jews, who pierced or crucified him, shall see his glorious Appearance: and all the Jews then living, of whatever Tribes of the Land of Judea they be descended, shall be then so far from being Enemies to Christianity, that they (f) shall become Christians themselves, and according to the second Prophecy above cited shall wail with a Penitential Sorrow because of their so long and so shamefull unbelief of Him, i. e. Christ their so mercifull Redeemer. Which happy Conversion of my Nation I John cannot mention, without expressing my most earnest Desire of the same, Even so. Amen. 8 And to confirm you further in the Belief

II. Saint John Comforts the Seven Churches with giving them Assurance of Christ's Glorious Coming, & with minding them of Christ's Omnipotence and Eternity.

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vidence (according to Mr Mede) to be a Type of the Calling of the Jews. See Mr Mede's Parallel. Book 5. ch. 2. and his other Thoughts about it. B. 4. Epist. 17. V. 8.

TEXT.

TRANSLATION.

8 Εγώ εἰμι τὸ Α καὶ τὸ Ω, † λέγει Κύ-
ριος † ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,
ὁ παντοκράτωρ.

8 I am Alpha and Omega,
* says the Lord * God, who is,
and who was, and who is to
come, the Almighty.

9 Εγὼ Ἰωάννης ὁ † ἀδελφὸς ὑμῶν,
καὶ συγκοινωνὸς ἐν τῇ θλίψει, καὶ ἐν τῇ
βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενό-
μην ἐν τῇ ἡσέφ τῇ χαλκιδόνι Πάτμῳ,
ἀρχὴ τῆς λόγου τοῦ Θεοῦ, καὶ ἀρχὴ τῆς μαρτυρίας
Ἰησοῦ Χριστοῦ. 10 Ἐγενόμην ἐν Πνεύματι
ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω
μου φωνὴν μεγάλην ὡς σάλπιγγος,
11 λεγούσης· † Ὁ βλέπεις, γράψον εἰς
βιβλίον, καὶ πέμψον ταῖς ἐπὶ τὰς ἐκκλη-
σίαις †, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ
εἰς Πέργαμον, καὶ εἰς Θυάτειραν, καὶ εἰς
Σάρδεας, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς
Λαοδικεαίαν. 12 Καὶ ἐπέστρεψα βλέ-
πειν τὴν φωνὴν ἥτις ἐλάλησε μετ' ἐμοῦ·
καὶ ὁπιστρέψας εἶδον ἐπὶ τὰς λυχνίας ἑπ-
τάς· 13 καὶ ἐν μέσῳ τῶν ἐπὶ τὰς λυ-
χνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐστεδυμένον

9 I John, who am your
brother, and companion in tri-
bulation, and in the kingdom
& patience of Jesus Christ, was
in the Isle that is call'd Patmos,
for the word of God, and for
the testimony of Jesus Christ.

10 I was in the Spirit on
the Lord's day, and heard be-
hind me a great voice, as of a
trumpet,

11 Saying, * What thou
seest, write in a book, and send
it unto the seven Churches;
unto Ephesus, and unto Smyr-
na, and unto Pergamus, and
unto Thyatira, and unto Sar-
dis, and unto Philadelphia, and
unto Laodicea.

12 And I turn'd to see the
Voice that spake with me. And
being turn'd, I saw seven gold-
en candlesticks:

13 And in the midst of the
seven candlesticks *one* like un-
to the son of man, cloath'd
ποδῆρη,

ANNOTATIONS.

V. 8. † *Ἀρχὴ καὶ τέλος* is not read in Alex. and some other MSS. nor yet in Syr. and Ethiop. Versions. It seems probable that it was first added as a Marginal Note by way of Explication, and thence taken afterwards into the Text.

Ibid. † *Ὁ Θεός* is read not only in Alex. and some other MSS. but also in Vulg. Latin, Syr. and Arab. Versions. And this is so far from making Against, that it makes more strongly For, the true Divinity of our Bl Saviour; forasmuch as, since He is Alpha and Omega, (as appears from v. 17.) it follows that he is not only *the Lord*, but also *the Lord God*, &c.

V. 9. † *Καὶ* is omitted before *ἀδελφός* in Alex. and other MSS. as also in Vulg. Lat. Syr. and Ethiop. Versions; and in Origen &c.

V. 11. † So it is read in Alex. and other MSS. as also in Vulg. Lat. Syr. and Ethiop. Versions; and in Arethas.

Ibid. † *Ταῖς ἐν Ἀσίᾳ* is not read in Alex. and other MSS. nor in Syr. Arab. or Ethiop. Versions; nor by Arethas.

(g) A great

PARAPHRASE.

Belief of this second and glorious Coming of Christ, as a Matter of great Comfort and Encouragement to you, I am Alpha and Omega, i. e. as Alpha is the First, and Omega the Last Letter of the Greek Alphabet, so they may be taken to denote me, who am the Beginning and Ending, or Before and After all things else, says the Lord God, who is, and who was, and who is to come, the Almighty (g) or Ruler of All things. And consequently I, the Second Person of the ever-blessed Trinity being thus Eternal and Almighty, am Able, whenever I see good, to protect and reward my Faithfull Servants, and to punish my Enemies.

9 I John, who am on the foremention'd considerations your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, i. e. in patiently enduring Affliction, not only in promoting the Kingdom or Gospel of Christ here on Earth, but also after the Example of Christ himself, having put you in mind of the foregoing Particulars concerning the Eternal and Almighty Power of Christ, and his second and glorious Coming, as a Sufficient Motive to prevail on you to persevere in your Obedience to Christ, shall now proceed to give you an Historical Account of the Vision, wherein the seven Epistles sent by Christ to you were reveal'd or made known unto me. You are to be inform'd then that I was in the Isle that is call'd (b) Patmos, being banish'd thither for preaching the Word of God, and for maintaining that the Testimony given to the Gospel by the Miracles and other Actions and the Sufferings of Jesus Christ did clearly prove, that the Gospel was no other than the Word of God. 10 And being in this Isle, I was in the Spirit, i. e. I fell into an Ecstasy or Transport on the Lord's day, and heard behind me a great Voice, as of a Trumpet, 11 saying, What thou seest or hast now shew'd unto thee, write in a Book, and send it unto the seven Churches, (i) unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turn'd to see from whom came the Voice that spake with me. And being turn'd I saw seven golden Candlesticks: 13 and in the midst of the seven Candlesticks I saw One like unto (ii) the Son of Man or Christ, cloath'd

III.
He gives them
an Historical Ac-
count of this First
Vision.

ANNOTATIONS.

(g) A great stress is put by some Criticks on the different rendering of *mighty* by *Almighty*, or *All-ruling*; whereas to me it appears after all to come at last to one and the same; since He that is *Almighty*, must be by consequence *All-ruling*, Rule or Dominion evidently and naturally depending on *Might*; and consequently He that has *All Might*, will thereby have or procure to himself *All Rule*, or in short, He that is *Almighty*, will be likewise *All-ruling*.

(b) This is an Isle in the Egean Sea, or as it is now adays call'd the *Archipelago*. Concerning which Isle see Part 2. of my Hist. Geogr. of New Test. ch. 5. sect. 2. num. 8.

(i) See an Account of all these seven Churches in the second Part of my Hist. Geogr. of N. Test. ch. 5. sect. 1.

(ii) This Description is for the most part taken from *Dan.* 10. 5, 6.

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as being our High-priest like the Jewish High-priest, viz. with a Garment down to the Foot, and girt about the paps with a golden girdle. 14 His Head and Hairs were white, as white Wool, or rather whiter even as Snow; and his Eyes were as a Flame of Fire; 15 and his Feet like unto fine Brās, as if they burn'd in a furnace; and his Voice as the sound of many Waters; 16 and he had in his Right hand seven Stars; and out of his Mouth went a sharp two-edged Sword; and his Countenance was as the Sun shines in his Strength. 17 And when I saw him in this glorious and withall dreadfull appearance, for fear I fell at his feet as Dead or fainted away. And he laid his Right hand upon me, and brought me to my self again, saying unto me, Fear not, but rather trust and rejoyce in me thy Eternal and Almighty God and Saviour. For I am the First and the Last, i. e. the Eternal God in respect of my Godhead, 18 and as to my Manhood I am he that liveth, and was Dead; and behold, I am Alive for evermore, now never more to dy, and have the keys of Death and of Hell, i. e. have power to restore to Life Any One that suffers, tho' it be Death it self, for my sake. 19 Write therefore, without Fear thy self, and for the Comfort of all other thy true Fellow-Christians, the things which thou hast seen, viz. those mention'd v. 12—18, and the things which are, i. e. the following Epistles relating (Literally) to the Present state of the seven Churches; and also the things which shall be after them successively in their proper Order, and take up the remaining part of this Book. 20 Write also the mystery or mystical meaning of the seven Stars, which thou sawest in my Right hand, and the mystery of the seven golden Candlesticks, which is this: The seven stars are taken to denote the Angels or Bishops as they are now adays call'd of the seven Churches; and the seven Candlesticks are taken to denote the seven Churches themselves, wherein the said Bishops preside.

The Epistle of Christ to the Church of Ephesus.

Chap. II. Our Bl. Saviour having thus directed me John to write what I had seen in this Vision relating to the seven Churches in general, he proceeded to direct me what I should write to each Church in particular. Unto the Angel or Bishop of the Church in Ephesus write, said He unto

IV.
The First of the seven Epistles sent by Christ to the seven Churches.

me

A N N O T A T I O N S

V. 18. † *Ἀπὸ* is not read in Alex. and another MS. nor yet in Vulg. Lat. Arab. and Ethiop. Versions; nor in Irenæus or Cyprian.

Ibid. † *Ἄδς* is read before *ἡμῶν* in Alex. and many other MSS. as also in all the four Old Versions, viz. Vulgar Lat. Syr. Arab. and Ethiop. as also in Arethas, Irenæus, and Cyprian.

V. 19. † *ὅς* is read in Alex. and many other MSS. as also in all four Anc. Verf.

V. 20. † So it is read in Alex. and some other MSS. and in all the Old Verf. and Arethas.

V. 1. † So it is read in Alex. and several other MSS. and in Vulgar Lat. Syr. and Arab. Versions, and in Arethas.

T E X T.

TRANSLATION.

ὁ κρατῶν τὰς ἐπὶ ἀστέρας ἐν τῇ δε-
ξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
ἐπὶ ἀλυχνίων τῶν χρυσῶν. 2 Οἶδα
τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ
τὴν ὑπομονὴν σου, καὶ ὅτι ἔδυνή-
σασαι κακούς· καὶ ἐπειράσω τὰς
φάσκοντας εἶναι Ἀποστόλους, καὶ οὐκ
εἰσι· καὶ εὗρες αὐτοὺς ψευδεῖς. 3 † καὶ
ὑπομονὴν ἔχεις, καὶ ἐβάστασας ἀπὸ
τὸ ὄνομά μου, καὶ ἔκεκοπίακας.
4 Ἀλλ' ἔχω κατὰ σὺν, ὅτι τὴν ἀγά-
πην σου ἔωρῶ τὴν ἀφῆκας. 5 Μη-
μόθυε οὕτω πόθεν ἐκπέπλωκας, καὶ μετ-
νόησον, καὶ τὰ ὥρῳτα ἔργα ποίησον·
εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κι-
νήσω τὴν ἀλυχνίαν σου ἐκ τοῦ τόπου
αὐτῆς, ἐὰν μὴ μετανόησῃς. 6 Ἀλλὰ
τὴν ἔχεις, ὅτι μοσεῖς τὰ ἔργα τῶν
Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. 7 Ὁ ἔχων
ὄρα, ἀκυσάτω τὸ πνεῦμα λέγει ταῖς
ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ

things says he, that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks.

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them who are evil: and thou hast tried them who say they are Apostles, and are not; and hast found them liars:

3 And * hast patience, and hast born for my names sake, and hast not fainted.

4 Nevertheless I have *some-what* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of * its place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that has an ear, let him hear what the Spirit says unto the Churches: To him that overcomes, will I give to

φαγεῖν

A N N O T A T I O N S.

V. 3. † So this Verse is read in Alex. and several other MSS. as also in all the Ancient Versions and Arethas.

(*) These *Nicolaitans* were Hereticks, who condemn'd Matrimonial Chastity, and asserted the promiscuous Use of Women to be lawfull; as also to eat of things sacrificed to Idols. They are said to be so call'd from *Nicolas* one of the seven Deacons mention'd *Act. 5. 6.* not that he maintain'd or broach'd such wicked Doctrins; but that these Hereticks endeavour'd to gain Credit to their impious Tenets by the patronage of so great a Name in the Church, as that of this *Nicolas* appears to have been from the forecited *Act. 6.* and to this end laid hold of an Action of His, which they wrested to their purpose. Namely this *Nicolas* being reprov'd (as is said) by the Apostles of being jealous of his Wife, who was a Beauty, to shew how far he was from being guilty of Jealousy, brought out

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me, after this manner. These things says He, viz. Christ, that (according to the Appearance of Him in this Vision Chap. I. 13, 16.) holds the seven Stars in his Right hand, i. e. protects and upholds the seven Bishops of the seven Churches, and who walks in the midst of the seven golden Candlesticks, i. e. takes notice and observes what is done by the Members of these Churches in order to Reward or Punish them according to their Deserts. 2 I know thy Works and thy Labour, and thy Patience in promoting and defending the Truth of the Gospel; and how thou canst not bear them who are Evil or live not in the True Faith and Practice of the Gospel: and how thou hast tried them, who say they are Apostles, and are not, by examining their Doctrine and Mission; and hast found them Liars or Counterfeits: 3 and hast Patience, and hast born persecution for my Names sake, and hast not fainted: All this I know of and highly approve in Thee. 4 Nevertheless I have somewhat against Thee, because thou hast left thy First Love, thy Love to and Zeal for the Truth of the Gospel being not Now so great as it was at the First. 5 Remember therefore from whence, i. e. what degree of Love thou art fallen, and repent, and do the First Works, i. e. shew the same degree of Love and Zeal for the Truth of the Gospel, as thou didst at first: or else I will come unto thee quickly, and will remove thy Candlestick out of its place, i. e. I will punish thee by removing the Light of the Gospel from thee, and leaving no Church in Ephesus and the Diocese or Jurisdiction thereof, except thou repent. 6 But this thou hast even now to be commended for, that thou hatest the Deeds, viz. the impure Doctrines and lustfull Practices of the (k) Nicolaitans, which I also hate. 7 He that has an Ear, let him hear and seriously lay to heart, what the Spirit here says unto the Churches in general, as well as to this of Ephesus, in order to encourage them to persevere in the Truth of the Gospel: Namely, To him that overcomes all the Temptations and Persecutions of the Wicked, by persevering in the Truth of the Gospel even to Death it self, for an ample Reward of such his Sufferings and of the Loss of this his Temporal Life, will I give (to make use of that Phrase of Scripture, which is us'd in the History of Adam)

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out his Wife publicly, and gave any one leave to marry her, alledging, that this was agreeable to that saying, that Men ought to abuse the Flesh. Which saying, as it is ascrib'd to S. Matthias by Eusebius, and observ'd by him to denote only that we ought to resist the Flesh, and not gratify its Lusts; so it is observ'd by the same Eusebius, that Nicolas spoke it in the same sense, and used such a method with his Wife to testify his Renouncing all Carnal pleasure. And that an Argument of the truth hereof was this, that Nicolas never used any other Woman but his Wife; and the Children he had by her, remain'd Virgins all their lives long. However from hence the Hereticks, that go under his Name, took occasion to broach their detestable Doctrins, asserting that the most shamefull Uncleannefs was no other than Abusing of the Flesh, and so making as it were a Christian Duty of the most abominable Sin.

TEXT.

TRANSLATION.

φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ὄσιν
ἐν τῇ παρυαδείᾳ τοῦ Θεοῦ.

eat of the tree of life, which is
in the * paradise of God.

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ
ἐκκλησίας γράψον· Τὰς λέγει ὁ πρῶ-
τος καὶ ὁ ἔσχατος, ὅς ἐγένετο νεκρὸς καὶ

8 And unto the Angel of
the Church in Smyrna write:
These things says the First and
the Last, who was dead, and is
alive:

ἐζήσεν· 9 Οἶδά σε τὰ ἔργα καὶ τὴν
θλίψιν καὶ τὴν πτωχείαν, (πλῆστος
δὲ εἶ) καὶ τὴν βλασφημίαν τὴν ἐκ

9 I know thy works, and
tribulation, and poverty, (but
thou art rich) and I know the
blasphemy of them who say
they are Jews, and are not, but
are the synagogue of Satan.

τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτῶς,
καὶ οὐκ εἰσιν, ἀλλὰ συναγωγὴ τῆς
Σατανᾶς.

10 Fear none of those things
which thou shalt suffer: be-
hold, the Devil shall cast some
of you into prison, that ye may
be tried; and ye shall have tri-
bulation ten days: be thou
faithful unto death, and I will
give thee a crown of life.

10 Μηδὲν φοβοῦ ἀ μάλ-
λεις πάσχειν ἰδὲ, μέλλει βαλεῖν ἐξ
ὑμῶν ὁ ἀρχέβολος εἰς φυλακὴν, ἵνα
πειρασθῇτε· καὶ ἔξετε θλίψιν ἡμε-
ρῶν δέκα· γίνου πιστὸς ἄχρι θανάτου,

11 He that has an ear, let
him hear what the Spirit says
unto the Churches: He that

καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.
11 Ὁ ἔχων οὖς, ἀκούτω τί τὸ Πνεῦ-
μα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν

καὶ μὴ

ANNOTATIONS.

V. 7. † So it is read in Alex. and several other MSS. as also in Vulg. Lat. Syr. and Ethiop. Versions; and in Arethas and Cyprian.

V. 8. † So Alex. and several other MSS. as also all the Anc. Vers. and Arethas.

V. 9. † So Alex. and several other MSS. as also Vulg. Lat. and Syr. Versions, and Arethas.

(kk) Compare Rev. 22. 2.

(l) As St John do's accommodate the Phrases and Types of the Old Testament, and several Particulars relating to the Temple; as St John, I say, plainly accommodates these all along to the Christian Church in this Book; so it is reasonable to suppose that by *Jews* he accordingly means in this Book *the True Christian*, in the same manner as St Paul uses the word *Rom. 2. 28, 29.* And agreeably hereto by *Gentiles* St John is to be understood to denote all Unbelievers and Unfaithful Christians: just as all along the O. Test. the *Jews* or *Israelites* denote *the People of God*; the *Gentiles*, them that were *not so*.

(m) Hence it appears, that tho' this Epistle is directed only to the Angel or Bishop of Smyrna, yet the particulars therein contain'd, relate not only to his single Person, but to All the Members of the Church over which he presided. And the like is to be understood in reference to the other Epistles.

(n) Com-

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Adam) to eat of the Tree of Life, which is in the Paradise of God, *that is, I will give unto Him (kk) a Portion in the Kingdom or Reign of the Saints here on Earth, and after that Eternal Bliss in Heaven.*

The Epistle of Christ to the Church of Smyrna.

8 And unto the Angel or Bishop of the Church in Smyrna, write *thus*. These things says *Christ, who in this Vision is above* (Ch. I. 17, 18.) *describ'd to be the First and the Last, He who was Dead, and is Alive.*

V.
The Second of the
seven Epistles.

9 I know thy Works, and Tribulation, and Poverty *by means of the Persecutions thou hast underwent for the Truth of the Gospel* (but thou art Rich *as to the Spiritual Riches, which are treasur'd up for thee on this Account* :) and I know the Blasphe-my against me, and Reproaches against my Faithfull Servants, which are us'd of them that say they are (l) Jews or the True People of God at this present time, i. e. the True Orthodox Christians, and are not, but are the Synagogue or Servants of Satan. 10 Fear none of those things, which thou shalt suffer: behold, the Devil shall be permitted to bring things about so, that the Worldly Magistrates shall cast some (m) of you into Prison, that ye may be tried as to the Constancy of your Faith; and ye shall have tribulation for Ten (n) Days. Be thou, especially such of thy Church as shall be thus cast into Prison, Faithfull even unto Death, and for an ample Reward of such Faithfulness I will give thee a Crown of Eternal Life. 11 He that has an ear, let him hear what the Spirit says unto the Churches for their Comfort and Encouragement to Perseverance: Namely, He that overcomes by persevering in the True Faith, tho' it be even unto Death, shall not

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(n) Commentators are much divided as to the import of these *Ten Days*, some understanding thereby to be denoted only a *short* space, others a *long* space, according as the Hypothesis requires, which they go by. For my own part I think it evident, that if this Epistle be consider'd as relating Literally to the State of the Church of Smyrna, then this expression of *Ten Days* is to be taken in a Literal Sense, or so as to denote a Short time. But if this Epistle be consider'd Typically and so Prophetically, then the said Expression of *Ten Days* is to be taken in a Prophetical Sense, or so as to denote Ten years or a Long time. It may be of use in this Point to observe here, what Dr Cave says in his Life of Polycarp, viz. "That He (i. e. Polycarp) was that *Angel of the Church of Smyrna*, to whom the Apocalyptical Epistle was sent, is not only highly probable, but by a Learned Man (meaning Archbishop Usher) put past all Question. I must confess that the Character and Circumstances ascrib'd by St John to the Angel of that Church seem very exactly to agree with Polycarp, and with no other Bishop of that Church about those times especially, that we read of in the History of the Church. And whoever compares the Account of St Polycarp's Martyrdom, with the Notices and Intimations which the Apocalypse there gives of that Person's Sufferings and Death, will find the Prophecy and the Event suit together." Thus Dr Cave.

TEXT.

TRANSLATION.

ὃ μὴ ἀδικησῇ ἐκ τῆς θανάτου τῆς δευτέρας.

overcomes shall not be hurt of the second death.

12 Καὶ πρὸς ἀγγέλω τῆς ἐν Περ-
γάμῳ ἐκκλησίας γράψον. Τὰδε λέ-
γει ὁ ἔχων τὴν ῥομφαίαν τὴν δίτο-
μον τὴν ὀξεῖαν. 13 Οἶδα † τὰ ἔρ-

12 And to the angel of the Church in Pergamus write: These things says he, who has the sharp sword with two edges:

γα σου, καὶ ποῦ κατοικεῖς, ὅπου ὁ
θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ
ὄνομά μου, καὶ οὐκ ἠρνήσῃς τὴν πίστιν
μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Αν-
τίπας ὁ μάρτυς μου ὁ πιστός, ὃς
ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ
ὁ Σατανᾶς. 14 Ἀλλ' ἔχω κατὰ σοῦ

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells.

ὀλίγα, ὅτι ἔχεις καὶ κρατῶντας τὴν
διδασχὴν Βαλαάμ, ὃς ἐδίδασκεν ἐν
πρὸς Βαλὰκ βαλεῖν σκάνδαλον ἐνώ-
πιον τῷ Ἰσραὴλ, φαγεῖν εἰδω-
λόγητα, καὶ πορνεῦσαι. 15 Οὕτως

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication.

ἔχεις καὶ σὺ κρατῶντας τὴν διδασχὴν
τῶν Νικολαιτῶν † ὁμοίως. 16 Μετα-
νόησον † οὖν εἰ δὲ μὴ, ἔρχομαι σοι
ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν

15 So hast thou also them that hold the doctrine of the Nicolaitans in * like manner.

16 Repent therefore, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

τῇ ῥομφαίᾳ τοῦ στόματός μου. 17 Ὁ
ἔχων ὅρα, ἀκροάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐ-
τῷ † ἵνα φάγῃ τὴν μάννην τὴν κρυμμένην, καὶ

17 He that has an ear, let him hear what the Spirit says unto the Churches: To him that overcomes, will I give of the hidden manna, and will

δῶσω

ANNOTATIONS.

V. 13. † Ταῖς ἐξουσίαις, is not read either here or v. 9. in Alex. MS. or Vulg. Lat. and Ethiop. Versions; or in Arethas.

V. 15. † So Alex. and many other MSS. as also Vulgar Lat. Syr. and Ethiop. Versions; and Arethas. It is not unlikely, but because ὁμοίως is here an Hebrew Pleonasm, which was not understood by some, thence it was chang'd by them into ὁμοῦς, as v. 6.

PARAPHRASE.

not want an ample Reward for the same, inasmuch as He shall not be hurt of the (nn) Second Death, i. e. such his Suffering Persecution and Temporal Death shall be rewarded with his having part in the First Resurrection, and so being freed from the Second or Eternal Death.

The Epistle of Christ to the Church of Pergamus.

12 And to the Angel or Bishop of the Church in Pergamus write after this manner: These things says Christ, who in this Vision is represented as He, who has the Sharp sword with two edges (Chap. I. 16.) denoting his taking Vengeance of his Enemies, as appears from v. 16. of this Chapter. 13 I know thy Works of Piety, and I approve of them the more, because where thou dwellest is the place, even where Satan's seat is, i. e. where Wickedness reigns in a more than ordinary manner, and consequently the Gospel meets with more than ordinary Opposition: and yet thou holdest fast the profession of my Name, and hast not denied my Faith, even in those days of Persecution, wherein (o) Antipas was my faithfull Martyr, who was slain among you of Pergamus, where Satan dwells. 14 But I have a few things against thee, because thou hast there, among the Members of thy Church, them that hold the Doctrine of Balaam, who taught Balak to cast a Stumbling-block before the Children of Israel, i. e. to make the Israelites Sin, and so provoke God to wrath against them; namely by enticing them to eat things sacrificed unto Idols, and to commit Fornication. 15 For so hast thou also, among the Members of thy Church, them that hold the Doctrine of the Nicolaitans in like manner; the Doctrine of the Nicolaitans agreeing with that of Balaam in this, that it tended to seduce Men to eat things sacrificed unto Idols, and to commit Fornication, and all Uncleanness. 16 Repent therefore by making use of thy Episcopal Authority either to bring such to Repentance, or to Excommunicate them if they remain impenitent: or else I will come quickly, and will fight against them or punish them with severe and suitable Judgments, as is denoted in this Vision by the Sword going out of my Mouth. 17 He that has an ear, let him hear what the Spirit says unto the Churches: Namely, To him that overcomes All cruel Temptations by persevering in the Truth of the Gospel unto Death, will I give of the hidden Manna, i. e. as the Outward Manna was rain'd down upon the

VI.
The Third of the
seven Epistles.

ANNOTATIONS.

V. 16. † *οὐ*, is read in Alex. and many other MSS. as also in Arab. and Ethiop. Versions, and Arethas.

V. 17. † *οὐκ* is not read in Alex. and several other MSS. nor in Vulg. Lat. and Ethiop. Versions; nor in the Text of Arethas.

(nn) Concerning this Expression of the Second Death, see Chap. 20. 6, 14. of this Book, and the Note thereon.

(o) The Story of this Antipas being put into a Brazen Bull, and scalded to death, as is related in the *Menology* of the Greeks, is esteem'd fabulous by some.

TEXT.

TRANSLATION.

δώσω αὐτῷ ῥηφον λευκὴν, καὶ ἐπὶ τῷ
ῥηφον ὄνομα καινὸν γεγραμμένον, ὃ
οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

give him a white stone, and
* upon the stone a new name
written, which no man knows,
but he that receives it.

18 Καὶ τῷ ἁγγέλῳ τῷ ἐν Θυατείροις
ἐκκλησίας γράψον. Ταῦτα λέγει ὁ υἱὸς
τοῦ Θεοῦ, ὁ ἔχων ὄφθαλμοὺς ὡς
φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι
χαλκολιβάνῳ. 19 Οἶδά σε τὰ ἔργα
καὶ τὴν ἀγάπην, καὶ τὴν ἀντοχήν, καὶ τὴν
πίσιν, καὶ τὴν ὑπομονήν σου. καὶ τὰ ἔργα
σου τὰ ἔρχεται πλείονα τῶν πρώτων.

18 And to the Angel of the
Church in Thyatira write :
These things says the Son of
God, who has his eyes like unto
a flame of fire, and his feet are
like fine brags :

20 Ἀλλ' ἔχω κατὰ σὺν, ὅτι ἔαυς τὴν
αἰχμήν σου ἱεζαβὴλ, ἡ λέγουσα ἑαυτὴν
προφήτιν, διδάσκει καὶ πλανᾷ τὸν λαόν
ἐν ἡμέραις, πορνεύουσα καὶ ἐδωλόθηται φαγεῖν.

19 I know thy works, and
charity, and service, and faith
and thy patience ; and * thy last
works to be more than the first.

20 Notwithstanding I have
somewhat against thee, because
thou sufferest * thy wife Jeza-
bel, who calls her self a pro-
phetess, to teach and to seduce
my servants to commit forni-
cation, and to eat things sacri-
ficed unto idols.

21 Καὶ ἔδωκα αὐτῇ ῥεῖον, ἵνα μετα-
νοήσῃ † (καὶ ὅτι ἔλεγε) ὅτι τὴν πορνείαν αὐ-
τῆς. 22 Ἰδὲ, ἐγὼ βάλλω αὐτὴν εἰς
κλίβανον, καὶ τὰς μοιχεύοντάς μετ'
αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ
μετανοήσωσιν ὅτι τῶν ἔργων αὐτῶν.

21 And I gave her space to
repent * (and she would not) of
her fornication.

22 Behold, I will cast her
into a bed, and them that com-
mit adultery with her into great
tribulation, except they repent
of their deeds.

23 Καὶ τὰ τέκνα αὐτῆς ἀποκτείνω
ἐν θανάτῳ, καὶ γνώσονται πάντες αἱ
ἐκκλησίαι, ὅτι ἐγὼ εἰμι ὁ ἐρυνῶν
νεφροὺς καὶ καρδίας. καὶ δώσω ὑ-
μῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

23 And I will kill her child-
ren with death ; and all the
Churches shall know, that I
am he who searches the reins
and hearts : and I will give
unto every one of you accord-
ing to your works.

24 Ὑμῖν

ANNOTATIONS.

V. 19. † So Alex. and several other MSS. and all the old Versions, and Arethas.

V. 20. † Οὐκία is not read in Alex. and many other MSS. nor in Syr. Arab. and Ethiop. Versions ; nor in Epiphanius and Tichonius.

Ibid. † Σὺ is added after *καί* in Alex. and several other MSS. as also in the Syriack Version, and Arethas, Cyprian and Tichonius. And thus all the Ancients, says Grotius, understood it.

V. 21.

P A R A P H R A S E.

the Israelites in the Wilderness and till they came into the land of Canaan, so will I rain down on the Soul of him that overcomes, Inward Joy and Comfort, to sustain him, during his Abode here on Earth; and besides, as Victors in the Common Games have a Ticket given them by the Judges, to receive the Reward that belongs unto them, the Value or quality whereof together with their Names, are written in the said Ticket; so my giving to him that overcomes Eternal Happiness may be fitly express'd in allusion to this Practice by my saying, that I will give him a White Stone or Ticket, and in the Stone (oo) a New Name written, viz. the Name of a Faithfull Christian entitling him to the Reward of Glory, which Reward of Glory no man knows or can conceive the true Value of, but He that receives or enjoys it.

The Epistle of Christ to the Church of Thyatira.

18 And to the Angel or Bishop of the Church in Thyatira write thus: These things says Christ the Son of God, represented in this Vision (Chap. 1. 14, 15.) as One who has his eyes like unto a Flame of fire, denoting his Quick-sightedness and Omniscience, or the Greatness of the Vengeance he will take of his Enemies; and his Feet are like fine Brass, denoting the Firmness of his Purposes and his Strength to accomplish them. 19 I know thy Works, and Charity, and Service, and Faith, and thy Patience; and thy last Works of Piety to be more than the first, or that thou dost daily increase and grow in Piety and Good Works. 20 Notwithstanding I have somewhat against thee, because thou sufferest and dost not excommunicate thy Wife, who by reason of her like Impiety may be fitly styl'd another Jezabel, who calls her self or pretends falsely to be a Prophetess, to teach and to seduce my Servants, i. e. the Christians to commit fornication, and to eat things sacrificed unto Idols. 21 And I gave her Warning and Space to repent (and she would not) of her Fornication and other Impieties. 22 Behold, I will cast her into a Bed (p) of Death and Destruction, and them that commit Adultery with her into great Tribulation, except they repent of their deeds. 23 And I will kill her Children or Followers with Death. And hereby all the Churches shall know, that I am He who (pp) searches the reins and hearts: and I will give unto every one of you according to your Works.

24 But

VII.
The Fourth of the
seven Epistles.

A N N O T A T I O N S.

V. 21. † So this Verse is read in Alex. and many other MSS. and in all the old Versions, and in Epiphanius, Arethas and Cyprian.

(oo) This Expression of a New Name is without doubt taken from *Isai.* 62. 2. and 65. 15. as in the Septuagint Version. From both which places it plainly appears to denote the Name of Christian.

(p) Compare 2 Sam. 13. 5, 6. and 2 Kings 1. 4.

(pp) This explains the Reason of Christ being represented in the beginning of this Epistle as having Eyes like unto a Flame of Fire, &c.

TEXT.

TRANSLATION.

24 Ὑμῖν δὲ λέγω † τοῖς λοιποῖς οὐ
 θυαλίεσις, ὅσοι ἔκ ἔχουσιν † διδασκίαν
 τῶν πύλων, καὶ οἱ πῖνες ἔκ ἔγνωσαν τὰ βάθη
 τοῦ Σατανᾶ, ὡς λέγουσιν ἡ βαλὼν ἐφ'
 ὑμᾶς ἄλλο βάρος. 25 πλὴν ὃ ἔρχεται,
 κρατήσατε ἄχρις ὅτε ἂν ἔξω. 26 Καὶ
 ὁ νικῶν, καὶ ὁ τηρῶν ἄχρι τέλους τὰ
 ἔργα μου, δώσω αὐτῷ ἰξυσίαν ὑπὲρ τῶν
 ἐθνῶν. 27 (καὶ ποιμανεῖ αὐτοὺς ὡς
 ῥάβδῳ σιδηρᾷ. ὡς τὰ σκεύη τὰ κε-
 ραμικὰ σπυντρίβεται) ὡς καὶ ἡ εἰ-
 ληφα τῶν πατρῶν μου. 28 καὶ
 δώσω αὐτῷ τὸν ἄστρα τὸν ὀρθρινόν.
 29 Ὁ ἔχων ὅρα, ἀκουσάτω τί τὸ Πνεῦ-
 μα λέγει ταῖς ἐκκλησίαις.

Κεφ. γ'. Καὶ πρὸς ἀγγέλῳ τῆς ἐκ-
 κλησίας Σάρδεων γράψον. Ταῦτα
 λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ
 Θεοῦ, καὶ τῶν ἑπτὰ ἀστέρων. Οἶδά
 σε τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι
 ζῆς, καὶ νεκρὸς εἶ. 2 Γίνεσθ χρηρο-
 ῦν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει

24. But unto you I say the
 rest in Thyatira, as many as
 have not this doctrine, and who
 have not known the depths of
 Satan, as they speak; I will
 put upon you no other burden
 25 But * *this*, what ye have
 already, hold fast till I come.

26 And he that overcomes,
 and keeps my works unto the
 end, to him will I give power
 over the nations:

27 (And he shall rule them
 with a rod of Iron: as the ves-
 sels of a potter shall they be
 broken to shivers:) even as I
 receiv'd of my Father:

28 And I will give him the
 morning star.

29 He that has an ear, let
 him hear, what the Spirit says
 unto the Churches.

Chap. III.

And unto the angel of the
 Church in Sardis write: These
 things says he, that has the se-
 ven Spirits of God, and the se-
 ven stars: I know thy works,
 that thou hast a name that thou
 livest, and art dead.

2 Be watchfull, & strength-
 en the things which remain,

δοτοθανεῖν

A N N O T A T I O N S.

V. 24. † So Alex. and some other MSS. and Syr. Arab. and Ethlop. Versions, and Arethas.

V. 1. † *Επτά* is read in Alex. and some other MSS. in all the old Versions, and in Arethas.

(9) That by the Coming of Christ here refer'd to, is meant according to the *Literal Import of this Epistle*, not his Coming at the end of the World, but his Coming to put an end to the Persecutions of the Christian Church in those primitive times, is evident from the like Promise made to the Church of Philadelphia, chap. 3. 11. *Behold, I come Quickly*. And therefore by this Expression, *unto the end*, in the next verse following, is to be understood, not the *End of the World*, but the *End of a Man's Life*, agreeably to what is said v. 10. of this Chapter, *Be thou faithfull unto Death*. (99) See Chap. 20. 4-6.

V. 2.

P A R A P H R A S E.

24 But unto you I say the Rest in Thyatira, as many as have not follow'd this impious Doctrin of Jezabel aforementioned, and who have not known or approv'd of the Depths of Satan, as they speak, *i. e. who have not approv'd and practis'd these Abominable things, which the Assertors of them call the Depths of God and Religion, not discover'd to or by the Apostles, but by themselves as special marks of God's Favour, whereas they are in truth no other than the Depths of Satan: by way of Acknowledgment and Commendation of such your great Piety I will put upon you no other burden* 25 but this, *namely that what ye have already, ye hold fast, i. e. that ye go on to persevere in the Truth of the Gospel, as ye have hitherto done, till (q) I come to put an end to your Persecutions.* 26 And he that *thus* overcomes, and keeps my Works, *i. e. all Christian Duties* unto the End of his Life, to him will I give power over the Nations: 27 (and He shall rule them with a rod of Iron: as the Vessels of a Potter shall they be broken to shivers:) even as I receiv'd of my Father: *i. e. As I have receiv'd of my Father a Promise, that the Kingdoms of the Earth shall one day become My Kingdom; and I shall rule over the Nations of the Earth with absolute Power and Sovereignty, or in such manner as to have them in perfect Obedience and Subjection to Me: So will I then make my Saints to Reign with Me in that my Glorious Kingdom, by giving them power to Rule and direct Affairs in that my Kingdom, and making the Nations entirely obedient to them.* 28 And I will give him the Morning Star, *i. e. As this my Reign of a thousand years on Earth is frequently styl'd a Day, or the Day, the Great Day and the like, so the Beginning thereof may be well denoted by the Morning Star, commonly so call'd as ushering in the Day: wherefore the Raising (qq) up of my most Eminent Saints at the First Resurrection or at the Very Beginning of that my glorious Reign, in order to partake of the Happiness of that Reign from its Very Beginning, may fitly be denoted by giving them the Morning Star, or making them to see the very Morning Star of that glorious Day or Reign.* 29 He that has an ear, let him hear what the Spirit says herein unto the Churches.

The Epistle of Christ to the Church of Sardis.

Chap. III. And unto the Angel or Bishop of the Church in Sardis write thus: These things says Christ, *who is He that has at his Command the seven Spirits mention'd Chap. I. 4. to be before the Throne of God, and also has under his Care and Authority the seven Stars mention'd Ch. I. 16. that is, the seven Governours or Bishops of the seven Churches: I know thy Works, that thou hast a Name that thou livest, and art dead, i. e. I know that altho' thou professest Christianity, yet thou dost by no means behave thy self according to the Truth thereof.* 2 Be watchfull, and strengthen the things, *i. e. Persons which remain that are ready*

VIII.
The Fifth of the
seven Epistles.

to

T E X T.

TRANSLATION.

ἀποφανεῖν· ἔ γὰρ εὗρηκά σε τὰ ἔργα
πεπληρωμένα ἐνώπιον τοῦ Θεοῦ † μὲν.

3 Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκου-
σας, καὶ τήρη, καὶ μετανόησον. Εὰν ὅτι μὴ
ρηγορήσης, ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ
ἔ μὴ γνῶς ποίαν ὥραν ἥξω ἐπὶ σέ.

4 † Ἀλλὰ ἔχεις ὀλίγα ὀνόματα καὶ ἐν
Σάρδεσιν, αἱ οὐκ ἐμόλυναν τὰ ἱμάτια
αὐτῶν, καὶ ὡς πατήσουσι μετ' ἐμοῦ
ἐν λευκοῖς· ὅτι ἄξιοί εἰσι. 5 Ο
νικῶν, οὗτος ὡς βαλεῖται ἐν ἱμα-
τίοις λευκοῖς· καὶ οὐ μὴ ἔξαλείψω
τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς
ζωῆς, καὶ ἔξομολογήσομαι τὸ ὄνομα
αὐτοῦ ἐνώπιον τοῦ πατρὸς μου, καὶ
ἐνώπιον τοῦ ἀγγέλου αὐτοῦ. 6 Ὁ ἔχων
οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν † Φιλα-
δελφίᾳ ἐκκλησίας γράψον· Τάδε λέγει
ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα
τοῦ Δαβὶδ· ὁ ἀνοίγων, καὶ οὐδεὶς κλείει·
καὶ κλείει, καὶ οὐδεὶς ἀνοίγει. 8 Οἶδά σε
τὰ ἔργα· ἰδοὺ, δίδωχα ἐνώπιόν σου
θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλει-
σαι αὐτήν· ὅτι μικρὸν ἔχεις δύναμιν,

that are ready to dye: for I have
not found thy works perfect
before my God.

3 Remember therefore how
thou hast receiv'd and heard:
and hold fast, and repent. If
therefore thou shalt not watch,
I will come on thee as a thief,
and thou shalt not know what
hour I will come upon thee.

4 * Notwithstanding thou
hast a few names even in Sardis
which have not defil'd their
garments, and they shall walk
with me in white: for they
are worthy.

5 He that overcomes, the
same shall be cloath'd in white
raiment; and I will not blot
out his name out of the book
of life, but I will confess his
name before my Father, and be-
fore his angels.

6 He that has an ear, let him
hear what the Spirit says unto
the Churches.

7 And to the angel of the
Church in Philadelphia write:
These things says the Holy
one, the True one, he that has
the key of David; he that o-
pens, and no * one shuts; and
shuts, and no * one opens:

8 I know thy works: be-
hold, I have set before thee an
open door, and no one can shut
it: for thou hast a little * host,

A N N O T A T I O N S.

V. 2. † So Alex. and several other MSS. all the old Versions and Arethas and Victorinus.

V. 4. † So Alex. and many other MSS. as also Vulg. Lat. Version, and Arethas.

V. 7. † So Alex. and several other MSS. and Arethas reads; not φιλαδελφίᾳ as commonly printed.

(r) See

P A R A P H R A S E.

to dye, *i. e.* that have not yet fallen into the like enormous Deadly Sins, but are ready to fall, if not strengthen'd with proper Advice and Exhortation: for I have not found thy Works perfect before my God, *i. e.* agreeable to All the Rules of the Gospel; but the generality of the Members of thy Church content themselves with observing some Rules of the Gospel, and have no regard to the rest. 3 Remember therefore how thou hast receiv'd and heard the Truth of the Gospel, and hold fast the said Truth, and call on such as are faulty to repent of those particulars wherein they are guilty of not living according to the Gospel. If therefore thou shalt not watch over thy Flock to correct and amend Such as are faulty, I will come on thee as a Thief, and thou shalt not know what hour I will come upon thee, *i. e.* I will punish thee suddenly and in such a manner as thou shalt not be able to escape the punishment. 4 Notwithstanding thou hast a few names, *i. e.* Persons even in Sardis, which have not defil'd their Garments, *i. e.* have not fallen into any Unclean or other deadly Sins, and they shall walk with me in (r) White garments, as a Token and Reward of such their Piety, *i. e.* shall be rewarded with Eternal Glory: for they are worthy of this Reward according to the gracious Terms of the Gospel. 5 And accordingly in general He that overcomes, whosoever he be, whether One that has all along persever'd in the Truth of the Gospel, or else One that has fallen into some deadly Sin above hinted at, but upon this Admonition shall repent, and persevere for the future, the same shall be cloath'd in (r) white raiment, *i. e.* rewarded with eternal Glory; and I will not blot out his name out of the Book of Life, or sentence him to eternal Damnation, because of the deadly Sin he has been guilty of, and has thus repented of, but I will confess his Name, *i. e.* own Him as a True or Faithfull Disciple before my Father, and before his Angels. 6 He that has an ear, let him hear what the Spirit herein says unto the Churches.

The Epistle of Christ to the Church of Philadelphia.

7 And to the Angel or Bishop of the Church in Philadelphia write thus: These things says Christ who is the Holy one, and the True one, and He that has (rr) the key of David; he that opens, and no man shuts; and shuts, and no man opens, *i. e.* who has absolute Power put into his hand over the Church, so that no one can controll whatsoever he thinks fit to do or appoint. 8 I know thy Works of Piety in persevering in the Truth of the Gospel: on which account, behold, I have set before thee an open door, and no one can shut it, *i. e.* have given thee Occasion and Opportunity of preaching and promoting the Gospel, and no one whether Man or Devil himself shall hinder thee from having Success: for thou hast a little Host

IX.
The Sixth of the
seven Epistles.

A N N O T A T I O N S.

(r) See the Note (t) on Chap. 6. 11.

(rr) See *Isai. 22. 22, Luk. 1. 32. Rev. 1. 18.*

(rrr) See

TEXT.

TRANSLATION.

καὶ ἐτήρησάς με τὸ λόγον, καὶ οὐκ ἠρνήσω
τὸ ὄνομά με. 9 Ἰδὺ, δίδωμι ἔκ τ'
συναγωγῆς τῆς Σατανᾶ τῶν λεγόντων ἑαυ-
τοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ
ψεύδονται. Ἰδὺ, ποιήσω αὐτοὺς ἵνα ἤξωσι
καὶ προσκυνήσωσιν ἐνώπιον τῆς ποδῶν σου,
καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. 10 ὅτι
ἐτήρησας τὸ λόγον τῆς ὑπομονῆς μου, κα-
τὰ σε τηρήσω ἐκ τῆς ὥρας τῆς πειρασμοῦ τῆς
μελλούσης ἐρχεσθαι ἐπὶ τὸ οἶκον σου ὅλης,
συνερχομένη τῆς κακοδικίας, ὅτι τῆς γῆς.
11 Ἰδὺ, ἔρχομαι ταχύ. κράτει τὸ ἔχεις,
ἵνα μηδεὶς λάβῃ τὸ στέφανόν σου. 12 Ὁ
νικῶν ποιήσω αὐτὸν στήλην ἐν τῷ ναῷ τῷ Θεῷ
μου, καὶ ἔξω ἐκ τοῦ ἐξέλθῃ ἐπὶ. καὶ γράψω
ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς
πόλεως τῆς Θεοῦ μου τῆς κατὰ τὴν Ἱερουσαλὴμ,
ἡ καλεσθεῖσα ἐκ τῆς ὕψους ἀπὸ τοῦ Θεοῦ
μου, καὶ τὸ ὄνομά μου τὸ κατὰ τὸν.
13 Ὁ ἔχων ὅρα, ἀκουσάτω τί τὸ Πνεῦμα λέ-
γει ταῖς ἐκκλησίαις.

14 Καὶ πρὸς ἀγγέλῳ τῆς ἐν Λαο-
δικείᾳ ἐκκλησίας γράψοι. Τάδε λέ-
γει ὁ Ἀμὲν, ὁ μάρτυς ὁ πιστὸς καὶ
ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ
Θεοῦ. 15 Οἶδά σου τὰ ἔργα,
ὅτι οὐτε ψυχρὸς εἶ, οὐτε ζεστός.

and hast kept my word, and
hast not denied my name.

9 Behold, I will make them
of the synagogue of Satan, who
say they are Jews, and are not,
but do lye; behold, I will make
them to come and worship be-
fore thy feet, and to know that
I have lov'd thee:

10 Because thou hast kept
the word of my patience, I will
also keep thee from the hour
of * Trial, which shall come
upon all the world, to try them
that dwell upon the earth.

11 Behold, I come quickly:
hold that fast which thou hast,
that no * one take thy crown.

12 Him that overcomes, will
I make a pillar in the temple
of my God, and he shall go no
more out: and I will write up-
on him the name of my God,
and the name of the city of my
God, *which is* New Jerusalem,
which comes down out of hea-
ven from my God; and *I will*
write upon him my new name.

13 He that has an ear, let
him hear what the Spirit says
unto the Churches.

14 And to the angel of the
Church * in Laodicea write:
These things says the Amen,
the faithfull and true witness,
the beginning of the Creation
of God:

15 I know thy works, that
thou art neither cold nor hot:

ὄφελον

ANNOTATIONS.

(rrr) See Chap. 21. 10, &c.

(S) For (as St Peter affirms) it had been better for them, not to have known
the Way of Righteousness, than after they have known it, to turn from the Holy
Command-

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Holt of a Church, the Members thereof being Courageous in promoting and defending the Faith, and halt been so carefull of thy Flock that they have kept my Word, and thou halt been so watchfull over them that they have not denied my Name. 9 Behold, I will make them of the Synagogue of Satan, who say they are Jews, i. e. true Believers or Christians, and are not, but do lye: behold, I will make them to come and worship before thy feet as their Bishop, being converted or brought to a sense of their former Errors by thy means, and to know that I have loved thee. 10 Because thou halt kept the word of my Patience, i. e. hast patiently persever'd in the true Faith according to my Command in the Gospel, I will also keep thee from the hour of Trial, which shall come or is about to fall upon Christians all over the World, to try them that dwell upon the Earth. 11 Behold I come quickly to reward thy Patience and Purity: hold that fast which thou halt, that no one take thy Crown, i. e. be sure therefore to continue to persevere this little while, that All thou hast hitherto suffer'd be not lost and unrewarded, as it would if now at last thou shouldst fail. 12 Him that overcomes thus by Perseverance, will I make a Pillar or Principal Person in the Temple of my God or the Church, and he shall go no more out, i. e. shall be no more driven by Persecution from place to place; and I will write upon him the name of my God, and the name (rrr) of the City of my God, which is New Jerusalem, which comes down out of Heaven from my God; and I will write upon him my New Name, i. e. I will acknowledge him to be a Faithfull Servant, and will make him a Member of the glorious and pure Church which shall flourish during my Reign here on Earth, and afterwards reward him Eternally in Heaven. 13 He that has an ear, let him hear what the Spirit says herein to the Churches.

The Epistle of Christ to the Church of Laodicea.

14. And to the Angel or Bishop of the Church in Laodicea write thus: These things says Christ who is the Amen or Person in whom are fulfilled all the Promises of God, the faithfull and true Witness, that has confirm'd the doctrine brought from his Father, not only by Miracles, but also by laying down his Life for it, the Beginning of the Creation of God, i. e. the Person by whom the Spiritual as well as Material Creation was perform'd, or by whom Man was not only at first Created out of nothing, but also redeem'd or created out of a Sinfull Creature to become a New or Holy Creature: 15 I know thy Works, that thou art neither (f) cold inasmuch as thou dost indeed receive or not deny the Truth of the Gospel, nor hot inasmuch as thou art not Zealous for the Truth of the Gospel.

I would

X.
The Seventh or
last of the seven
Epistles.

A N N O T A T I O N S.

Commandment deliver'd unto them, (2 Pet. 2. 21.) or which comes much to one, Not to contend earnestly for the same. Compare also Luk. 12. 47, 48.

D

(M) Hereon

TEXT.

TRANSLATION.

ὄφελον ψυχρὸς εἶης, ἢ ζεστός. 16 Οὐ-
 τως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς
 οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ τῆς
 στόματός μου. 17 ὅτι λέγεις· ὅτι
 πλούσιός εἰμι καὶ πεπλότῃκα, καὶ
 οὐδένος χρείαν ἔχω· καὶ οὐκ οἶδας
 ὅτι σὺ εἶ ὁ ταλαίπωρος, καὶ ἐλεεινός,
 καὶ πτωχός, καὶ τυφλός, καὶ γυμνός.
 18 Συμβουλεύω σοι ἀγοράσαι παρ'
 ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς,
 ἵνα πλουτήσῃς· καὶ ἱμάτια λευκά, ἵνα
 περιβάλλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ
 τῆς γυμνότητός σου· καὶ κολλήσεις ἑγχρι-
 σον τῆς ὀφθαλμῶς σου, ἵνα βλέπῃς.
 19 Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ
 παιδεύω· ζήλωσον ἔνι, καὶ μετανόησον.
 20 Ἰδὺ, ἔστηκα ὅππῃ ἔῃ θύραν, καὶ κρούω·
 ἐὰν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν
 θύραν, εἰσελεύσομαι πρὸς αὐτόν, καὶ
 δευνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.
 21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ'
 ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐγὼ ἐνέκαθα,
 καὶ ἐκάθισα μετ' ὧν πατέρός μου ἐν τῷ θρόνῳ
 αὐτοῦ. 22 Ὁ ἔχων ὅρα, ἀκουσάτω τί τὸ
 Πνεῦμα λέγει ταῖς ἐκκλησίαις.

I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayst, I am rich, and increas'd with goods, and have need of nothing; and know'st not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be cloath'd, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayst see.

19 As many as I love, I rebuke and chasten: be zealous therefore and repent.

20 Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcomes, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that has an ear, let him hear what the Spirit says unto the Churches.

Κεφ. δ'.

ANNOTATIONS.

(//) Hereon Mr Mede has this Remark, Book 5. ch. 10. Here are two Thrones mention'd. *My Throne*, says Christ; this is the Condition of glorified Saints, who sit with Christ in his Throne: but *my Father's* (i. e. God's) *Throne*, is the Power of Divine Majesty: herein none may sit, but God and the God-man Jesus Christ. To be install'd in God's Throne, to sit at God's Right hand, is to have a God-like Royalty, such as his Father has, a Royalty altogether incommuni- cable, whereof no Creature is capable.

(ε) What

P A R A P H R A S E.

I would thou wert either (f) cold or hot, *i. e.* I can by no means approve this lukewarmness of thine. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my Mouth, *i. e.* as lukewarm water is nauseous to the Stomach, and is wont therefore to be vomited up again, when drank; so this thy Indifferency for the Truth of Religion is loathsome to God, and will make him utterly cast thee off. 17 Because thou sayst, I am Rich, and increas'd with Goods, and have need of Nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, *i. e.* whereas thou thinkest thou practisest Christianity after the Best manner, when thou art very Far from practising it as thou oughtest: 18 I counsel thee to act quite otherwise than thou dost, to buy of me Gold tried in the Fire, that thou mayst be Rich, *i. e.* to shew thy unfeigned Zeal for the Truth of the Gospel by defending and promoting it against All Opposers, and tho' thou thereby bringest upon thee the greatest Persecutions, this being the Way to be truly Rich or enrich'd with Heavenly Riches: and I counsel thee to buy white Raiment, that thou mayst be cloathed, and that the shame of thy Nakedness do not appear, *i. e.* to preserve and contend for the Purity of the Gospel, that thou mayst be rewarded with Glory hereafter, and not sentenc'd to Damnation as destitute of true Christianity; and in order hereto anoint thy eyes with eye-salve, that thou mayst see, *i. e.* use all proper Means, especially Prayer for Illumination, that thou mayst attain a true understanding of the Gospel, whereby thou wilt perceive, that Wordly Ease and Prosperity are no certain signs of God's Favour. 19 On the contrary, as many as I love, I rebuke, *i. e.* endeavour first to convince them by Reason and Argument, and if this prove ineffectual, then I chasten them by Affliction or Persecution: be Zealous therefore for the Truth of the Gospel, even so as readily to undergo Persecution for the same, and repent of thy Lukewarmness hitherto. 20 Behold, I stand at the Door and knock, *i. e.* call upon you and wait for your Repentance: if any man hear my Voice, and open the Door, *i. e.* Repent of his former Sinfulness, and Resolves to live Obediently to the Gospel for the future, I will come in to him, and will sup with him, and he with me, *i. e.* I will forgive what is past, and love him as my Faithfull Servant, and such his Repentance shall be matter of mutual Joy to both of Us. 21 To him that overcomes by persevering in the True Faith unto Death, will I grant to sit with me on (ff) my Throne, even as I also overcame by bearing witness to the Truth even unto Death, and am set down with my Father in his Throne, *i. e.* He shall be partaker with Me of that Honour that God has exalted me to as Man for a Reward of my Sufferings in my Human Nature. 22 He that has an ear, let him hear what the Spirit says herein unto the Churches.

TEXT.

TRANSLATION.

Κεφ. Δ'. Μετὰ ταῦτα εἶδον, καὶ
 ἰδὼν θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ,
 καὶ ἡ φωνὴ ἣ ᾤκουσεν ἡμεῖς ἡκούσα, ὡς
 σάλπιγγος λαλούσης μετ' ἑμοῦ, λέ-
 γουσα· Ανάβα ὧδε, καὶ δείξω σοι ἃ
 οὐκ γινέσονται μετὰ ταῦτα. 2 Καὶ
 εὐθὺς ἐγενόμην ἐν πνεύματι· καὶ
 ἰδὼν, θρόνον ἔκειτο ἐν τῷ οὐρανῷ,
 καὶ ἐπὶ τῷ θρόνῳ καθήμενος.

Chap. IV.

After this I look'd, and be-
 hold, a door was open'd in hea-
 ven: and the first voice, which
 I heard, as it were of a trumpet
 talking with me, * said, Come
 up hither, and I will shew thee
 things which must be * after
 this.

2 And immediately I was in
 the Spirit; and behold, a throne
 was set in heaven, and one sat
 on the throne.

3 Καὶ

ANNOTATIONS.

(t) What is here said concerning the encampment of the Israelites, may be
 seen *Numb.* 1. 52. — *Numb.* 2. to the end: only the ensigns of the several Stan-
 dards are not mention'd by Moses, but they are learn'd from the ancient Tradi-
 tion of the Jews, which is not to be contemn'd. Especially since it is not to be
 doubted, but St John alludes herein to the said Tradition. And no wonder,
 since we find not only St John elsewhere alluding in this Book (as Mr Mede has
 observ'd) to the Customs of the Jews, and borrowing their Phrases; but also
 St Paul and St Jude alluding to the Jewish Tradition.

(tt) That the Temple is sometimes denoted by the name of the *Throne* of God,
 appears from these places following, viz. *Isai.* 6. 1. *I saw the Lord sitting upon
 a Throne, high and lifted up, and his train fill'd the Temple:* and *Jerem.* 17. 12.
A glorious high Throne from the beginning is the place of our Sanctuary: and *Ezek.*
 43. 7. *The place of my Throne, and the place of the Soles of my Feet, where I will
 dwell in the midst of the Children of Israel for ever, &c.* But now it was the
 Temple wherein God was said to dwell. And such (as Mr Mede observes Book 5.
 Ch. 12.) the whole Apocalypse supposes the Throne to be in this Session. How
 come we else to have *Souls under an Altar* Chap. 6. 9. *a golden Altar of Incense
 before the Throne* Ch. 8. 3. *the Ark of the Testament seen in the Temple* Ch. 11. 19.
Angels coming out of the Temple Ch. 14. 15—18. *Temple of the Tabernacle of the
 Testimony open'd in Heaven* Ch. 15. 5. *Temple fill'd with smoke from the glory of
 God* v. 8. But most invincibly manifest is Chap. 16. 17. where *a voice comes out
 of the Temple of Heaven, from the Throne, saying, It is done.* Now as it hence
 appears that this Throne was in general the representation of the Tabernacle or
 Temple; so it is to be observ'd that the Throne more particularly so call'd, or
 the Place of God's sitting, is more especially to be conceiv'd the Inner part of the
 Tabernacle or Temple, that is, the Holy of Holies, where was the Ark of the
 Covenant, and the Mercy-Seat. For there God is expressly said in Scripture
 to dwell and sit between the Cherubims. And accordingly in this sense of the
 Throne it is, that the seven Lamps and the golden Altar of Incense are said in
 the Apocalypse to be *before the Throne*, (as that is taken to denote more parti-
 cularly the Holy of Holies) namely in like manner as they were before the Holy
 of Holies in the Temple of Solomon. For the Septuagint tell us *2 Chron.* 4. 20.
 that the *λύχνοι* Lamps were *καὶ ἔσθωπον τῷ δαδῶν* (which is the Hebrew single
 word for the *Holy of Holies*; and *1 King.* 6. 20. that the *θυσιστήριον* or *Altar of
 Incense*

P A R A P H R A S E.

S E C T I O N II.

Wherein is contain'd the Prophecy of the Seal'd Book, or of the seven Seals to the end of the sixth Trumpet of the seventh Seal; that is, wherein are contain'd the Prophetical Visions, which were vouchsaf'd unto St John upon the Opening of the respective Seals, and whereby were represented the more remarkable Events, that should happen in the Roman Empire to the end of the aforesaid sixth Trumpet.

Chap. IV. After this *First Vision* relating to the seven Churches in Asia, I John look'd, and behold, as it were a Door was open'd in Heaven: and the First voice, which I heard in the former *Vision* (Chap. I. 10.) as it were of a Trumpet talking with me, *this same Voice* said now: Come up hither, and (as thou wast commanded Ch. I. 19. to write both the things which Are, or relate to the present state of the Churches, and the things which shall be After them, so the things which Are, or relate to the present state of the Churches, having been shew'd unto thee in the former *Vision*,) I will shew thee now in the following *Visions* things which must be after this, viz after those things that relate to the present state of the Churches. 2 And immediately I was in the Spirit, i. e. in an Ecstasy; and behold, there appear'd to me a Scene or Representation answering unto the (t) Encampment of the Children of Israel in the Wilderness; only with this Addition, that whereas the Tabernacle alone was then built, the Temple is here often represented in its place. For as the Tabernacle was set in the midst of the Camp, and was as the Throne of God; and next round about the Tabernacle encamp'd the Priests and Levites; and behind them encamp'd all the Rest of the Israelites, distinguish'd under four Standards, namely three Tribes to a Standard, each Three going under the Name of its principal Tribe, and each Standard having its peculiar Ensign, (t) viz. that of Judah, the Ensign of a Lion; that of Ephraim, the Ensign of a Bullock or Ox; that of Reuben, the Ensign of a Man; and that of Dan, the Ensign of an Eagle: so in conformity hereto there appear'd now unto me, as if a Temple or Tabernacle for a Throne (tt) was set in Heaven, and one sat on the Throne.

I. A Description of the Theater or Scene, whereon the Prophetical Visions did appear unto St John: the said Scene or Representation being accommodated to the Encampment of the Israelites in the Wilderness.

3 And

A N N O T A T I O N S.

Incense was likewise *ἡ ὁσμία καὶ τὸ θυμίαμα*; whereto answers St John's phrase, *ὁσμία καὶ θυμίαμα* ἔφερε καὶ ὁσμία καὶ θυμίαμα. As for the other parts of the Temple or Tabernacle besides the Holy of Holies, they are to be esteem'd partly as Stays, partly as Steps, partly as the Footstool to the Throne specially so call'd, or the Holy of Holies: according to what we read of Solomon's Throne, 1 King. 10. 18—20. And agreeably hereto *Isaiah* Ch. 6. 1. describes God as *Sitting upon his Throne*, viz. the Holy of Holies, and *his Train filling all the rest of the Temple*. And likewise *Ezekiel* Ch. 43. 7. describes the Temple, not only as *the place of God's Throne*, but

TEXT.

TRANSLATION.

3 Καὶ ὁ καθήμενος ὡς ὅμοιος ὀρέσθι λίθῳ ἰάσπιδι, καὶ σαρδίνῳ· καὶ ὡς κυκλόθεν τῷ θρόνῳ ὁμοία ὀρέσθι σμαραγδίνῳ. 4 Καὶ κυκλόθεν ἔθ' θρόνου θρόνοι ἑκοσι καὶ τέσσαρες· καὶ ἐπὶ τὰς θρόνους εἶδον τὰς ἑκοσι καὶ τέσσαρας πρεσβυτέρους καθήμενους, περιβεβλημένους ὡς ἱματίοις λευκοῖς· καὶ ἔχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 Καὶ ἐκ τοῦ θρόνου ἐκπορεύοντα ἀστράκα καὶ βροντὰ καὶ φωνή· καὶ ἐπὶ λαμπάδες πυρὸς καὶ ὁμοίαν ἐνώπιον τῷ θρόνῳ, αἱ εἰσι τὰ ἐπὶ πνεύματα τῷ Θεῷ. 6 Καὶ ἐνώπιον τῷ θρόνῳ ὡς θάλασσα ὑαλίνῃ ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τῷ θρόνῳ, καὶ κύκλῳ τῷ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμοῖς ἑμὸν ὁρᾶν καὶ ὀπίσθεν.

3 And he that sat, was to look upon like a jasper, and a sardin stone: and there was a rain-bow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty *thrones: and upon the thrones I saw four and twenty elders sitting, cloath'd in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thundrings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6 And before the throne there was * as it were a sea of glass like unto chrystal: and in the midst of the throne, and round about the throne, were four * living Creatures full of eyes before and behind.

7 Καὶ

PARAPHRASE.

3 And he that sat being God, his Divine Perfections and Glory were represented in this manner: He was, to look upon, i. e. the Colours wherein he appear'd, were like the Colours of a Jasper and a Sardin stone, the former whereof has its name in the Hebrew from the Firmness and Hardness of it, as being Unmalleable, and may be esteem'd to denote God's Omnipotence; the latter from the Redness or Fieryness of it, and may denote his being Terrible in his Judgments. And there was a Rainbow round about the Throne, which is a Token of God's Covenant with Man, and is us'd also to denote his Glory; and this Rainbow was in sight or colour like unto an Emerald, that is, among its various Colours there was predominant a most pleasant Green, fitly signifying the Evangelical Covenant of Mercy, which mixes in all God's Judgments most mercifull Preservations to the Faithfull. 4 And as next round about the Tabernacle encamp'd the Priests and Levites, so round about the Throne of God were

PARAPHRASE.

were four and twenty *other* Thrones; and upon the Thrones I saw four and twenty Elders, *i. e.* Bishops or Pastors of the Christian Churches, answering in number to the four and twenty (Courses, or which comes to the same, to the four and twenty) Princes or Heads of the Courses into which the Priests and Levites were distinguish'd for the service of the Temple: These I saw sitting, cloath'd like the Jewish Priests in white Raiment; and they had on their Heads Crowns or Mitres of Gold: which tho' it be an additional Honour above the Priests under O. T. yet is it agreeable to the Promises there, and in N. T. that the Priests should at last be Kings also, or be a Royal Priesthood unto God. 5 And out of the Throne proceeded Lightnings, and Thunderings, and Voices, to denote further the Dreadfulness of the Divine Majesty. And, as before the Holy of Holies in the Tabernacle or Temple there was a Candlestick which held seven burning Candles, so there were answerable thereto in this Vision seven Lamps of Fire burning before the Throne of God, this Throne answering as to the Tabernacle or Temple in general, so more particularly to the Holy of Holies, where was the Mercy-Seat, where God was wont to appear to the Israelites. And as to the seven Lamps which are here mention'd as seen by me, I was inform'd that these (and consequently the Candlestick with its seven Candles under the Law) did denote the (u) seven principal Spirits or Archangels, which attend more immediately before the Throne of God. 6 And as in the Tabernacle or Temple there was before the Holy of Holies a Laver, which at first (*viz.* for the Tabernacle) was made of Brass, *viz.* Brass so polish'd as to serve for (uu) Looking-glasses to the Women, and was afterwards made by Solomon for the Temple of the like polish'd Brass, but of so prodigious a Bigness as to be call'd the Brazen or Molten (uuu) Sea; so in conformity thereto in this Vision before the Throne of God or Holy of Holies there was as it were a prodigious great Laver or Sea (w) of Glass like unto Chrystal. And in the midst of the Throne, and round about the Throne were four living Creatures, full of Eyes before and behind: Namely, as all the Rest of the Israelites besides the Priests and Levites encamp'd round about the Tabernacle,

ANNOTATIONS.

but also as *the place of the Soles of his Feet*. I have been the longer in explaining this matter, that the Reader might the more easily frame a right Conception of the Throne of God here mention'd in the Apocalypse, because this conduces much to a right Conception of many other Particulars in this Book.

V. 6. † Ως is read in Alex. and several other MSS. as also in Vulg. Lat. and Syr. Versions; and Arethas.

(u) The same mention'd Chap. i. 4. (uu) See Exod. 38. 8.

(uuu) See 1 King. 7. 23.

(w) Dr Hammond supposes this *Sea of Glass like unto Chrystal* to signify, that our Thoughts and Actions do ly Visible and Discernible before God, our own Consciences reflecting as it were what we have thought or done.

V. 7.

TEXT.

TRANSLATION.

7 Καὶ ὁ ζῶν ὁ πρῶτον ὅμοιον λέοντι,
 καὶ τὸ δεύτερον ζῶν ὅμοιον μόσχῳ, καὶ τὸ
 τρίτον ζῶν ἔχον τὸ πρόσωπον ὡς ἄν-
 θρώπου, καὶ τὸ τέταρτον ζῶν ὅμοιον ἀετῶ
 πετομένῳ. 8 Καὶ τέσσαρα ζῶα ἑν
 κατ' ἐν αὐτοῖς, ἔχον ἀνὰ πτέρυγας ἑξ
 κυκλόθεν, καὶ ἔσωθεν ἑ γέμκσιν ὀφθαλ-
 μῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας
 καὶ νυκτός, λέγοντες· Ἅγιος, ἅγιος, ἅγιος
 Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ
 ὢν καὶ ὁ ἐρχόμενος. 9 Καὶ ὅταν δάσῃσι

7 And the first living crea-
 ture was like a lion, and the
 second living creature like *an
 ox, and the third living crea-
 ture had a face as *of a man,
 and the fourth living creature
 was like a flying eagle.

8 And the four living crea-
 tures had, each of them, six
 wings about him, and they *are
 full of eyes within; and they
 rest not day and night, saying,
 Holy, holy, holy Lord God
 Almighty, which was, and is,
 and is to come.

9 And when these living
 τὰ

PARAPHRASE.

Tabernacle, on the outside of the Priests and Levites, in Four Companies, and under Four Standards, one on each side the Tabernacle: so the whole Body of the Faithfull besides the Clergy were in this Vision represented by Four living Creatures, which appear'd one on each side of the Throne; but with this difference, that whereas the Four Companies of the Israelites encamp'd on the Outside of the Levites, these Four living Creatures appear'd in this Vision, not only on the Outside of the Throne in conformity to the encampment of the Israelites, but also in the midst of the Throne in conformity to the Vision of (x) Ezekiel, that is, they appear'd as if they carried or held up the Throne, their Back parts meeting together under the Throne, and in the midst of it. The meaning of which double Appearance of the four living Creatures may be this: Their Appearance round about, or one on each side, not only of the Throne, but also of the Elders, has regard to the Outward Service of the Church, which is perform'd by the Clergy or Ministry in the behalf of the Body of the Faithfull: the other Appearance of the four living Creatures has regard to the Inward Communion of All the Faithfull with God himself. As for their being full of Eyes behind and before, hereby is denoted the Multitude of the Faithfull, as of men who are Well-fighted, or are endued with a Right Understanding of Things, even of the Mysteries of God. 7 And, as in the encampment of the Israelites, the Standard of Judah and the other three Tribes belonging thereto was on the East of the Tabernacle, which was accounted the First place, and the said Standard had the Ensign of a Lion, so in Conformity thereto in this Vision, the First living Creature, or that which appear'd on the East side of the Throne, was like a Lion:

and

PARAPHRASE.

and as the Standard of Ephraim with the other three Tribes belonging thereto, was on the West of the Tabernacle, and esteem'd the Second, and had the Ensign of a Bullock or Ox; so the Second living Creature, or that which appear'd on the West side of the Throne, was like (y) a Bullock or Ox: and as the Standard of Reuben with the other three Tribes belonging thereto, was on the South side of the Tabernacle, esteem'd the Third place, and had the Ensign of a Man; so the Third living Creature, or that which appear'd on the South side of the Throne, had a face as of a Man: and, lastly as the Standard of Dan with its other three Tribes was on the North side, esteem'd the Fourth place, and had the Ensign of an Eagle; so the Fourth living Creature, or that which appear'd on the North side of the Throne, was like a flying Eagle. 8 And the four living Creatures had, each of them, six Wings about him, as ready to fly any way, whereby is denoted the Readiness of the Faithfull to fulfill All God's Commands; and they, i. e. the Wings are full of Eyes within, denoting the Zeal of the Faithfull not to be a Blind Zeal, but a Zeal according to Knowledge: and they, i. e. the four living Creatures rest not from doing Service to or praising God at Set and Solemn Times (z) day and night, saying, (a) Holy, holy, holy Lord God Almighty, who was, and is, and is to come; hereby representing the constant and perpetual Returns of Divine Service observ'd by the Christian Church. 9 And, as the Christian Church is wont in a special manner to praise God for any signal Mercy vouchsaf'd unto it, so in conformity thereto, when in this Book

ANNOTATIONS.

V. 7. † Ἀρπαρ, not ἄρπαρ, is read in Alex. and some other MSS. and also in Arab. Version, and Arethas.

V. 8. † So Alex. and some other MSS. and Vulg. Lat. and Syr. Verf. and Arethas.

Ibid. † Γίγαντες, not γίγαντες, is read in Alex. and some other MSS. and perhaps Vulg. Lat. Version. And this Reading seems preferable, because it may be refer'd to the γίγαντες, as it seems it ought to be; whereas γίγαντες must refer to the ζῶν themselves, which seems not to make so good a Sense here. Accordingly Mr Mede understands it, as I have expounded it in the Paraphrase.

(x) See Ezek. 1. 4, &c.

(y) Mr Mede has observ'd, that μόρξ is us'd by the Hellenistical Writers to denote the same as Bos in Latin, namely an Ox or Bullock &c. and cites for instances Ezek. 1. 10. Exod. 34. 19. Num. 18. 17. and elsewhere (adds he) forty times.

(z) That, Not resting day and night, is to be understood as in the Paraphrase, is evident from Act. 20. 31. where S. Paul says of himself, I ceas'd not to warn every one day and night. By which expression can only be understood, that he laid hold of all the Proper Seasons and Opportunities, that offer'd themselves at any time, to warn them. Besides it is said v. 9, 10. of this Chapter, that When these living Creatures give glory — Then the four and twenty Elders fall down —: which plainly denotes, that the living Creatures did only at some Set Times give Glory. For if they had always given glory, then the four and twenty Elders must have continued always fall down before the Throne.

(a) The like Doxology we find Isai. 6. 3. whence this is taken in all probability.

TEXT.

TRANSLATION.

τὰ ζῶα δοῦναι καὶ τιμὴν καὶ εὐχαρίστησιν τῷ
καθήμενῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τὰς
αἰῶνας τῶν αἰώνων, 10 πεσόντες οἱ ἑξήκοσι
καὶ τέσσαρες ἄρεσβύτεροι ἐνώπιον τοῦ καθι-
μένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι
τῷ ζῶντι εἰς τὰς αἰῶνας τῶν αἰώνων, καὶ
βάλλουσι τὰς στεφάνους αὐτῶν ἐνώπιον τοῦ
θρόνου, λέγοντες· 11 Ἄξιός ἐστι Κύριε ὁ
Θεὸς ἡμῶν λαβεῖν ἡ δόξαν καὶ τὴν τιμὴν
καὶ τὴν δύναμιν· ὅτι σὺ ἐκτίσας τὰ πάντα,
καὶ διὰ τὸ θέλημά σου ἦν, καὶ ἐκτίσθη.

Κεφ. ε'. Καὶ εἶδον ἐπὶ τὴν δεξιάν
τοῦ καθήμενου ἐπὶ τοῦ θρόνου βιβλίον
γεγραμμένον ἔσωθεν καὶ ὀπίθεν, κατε-
σφραγισμένον σφραγῖσιν ἐπτά. 2 Καὶ
εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ
μεγάλῃ· Τίς ἔστιν ἄξιός· ἀνοίξαι
τὸ βιβλίον, καὶ λύσαι τὰς σφρα-
γίδας αὐτοῦ; 3 Καὶ οὐδεὶς ἠδυνάτο
ὡς τὸ ἔρραυ, ὅθεν ἐπὶ τῆς γῆς, ὅθεν
ἐπὶ τῆς γῆς, ἀνοίξαι τὸ βι-
βλίον, οὐδὲ βλέπειν αὐτό. 4 Καὶ
ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιός
εὐρέσθαι ἀνοίξαι τὸ βιβλίον, οὐτε βλέ-
πειν αὐτό. 5 Καὶ εἷς ἐκ τῶν ἄρεσβυ-

creatures give glory, and ho-
nour, and thanks to him that
sat on the throne, who liveth
for ever and ever,

10 The four and twenty El-
ders fall down before him that
sat on the throne, and worship
him that liveth for ever and
ever, and cast their crowns be-
fore the throne, saying:

11 Thou art worthy, O
Lord our God, to receive glo-
ry, and honour, and power:
for thou hast created all things,
and for thy pleasure they* were,
and were created.

Chap. V.

And I saw in the right hand
of him that sat on the throne,
a book written within and on
the backside, seal'd with seven
Seals.

2 And I saw a *mighty an-
gel proclaiming with a loud
voice: Who is worthy to open
the book, and to loose the seals
thereof?

3 And no *one in heaven,
nor in earth, nor under the
earth, was able to open the
book, neither to look thereon.

4 And I wept much, because
no *one was found worthy to
open *the book, neither to look
thereon.

5 And one of the elders says
τέρων

ANNOTATIONS.

V. 10. † So Alex. and some other MSS. and printed Copies, and Arethas.

V. 11. † So Alex. and several other MSS. as also all the four Ancient Versions
and Arethas: of which Arethas, and Syr. and Arab. Versions add also ὡς ἔραυ.

Ibid. † Ητοι, not εἰσι, is read in Alex. and many other MSS. and in Vulg. Lat.
Syr. and Arab. Versions, and Arethas. The Alex. MS. leaves out καὶ ἐκτίσθησιν;
and indeed it seems only Exegetical, or to be added by way of Explanation to ἦσαν.

V. 4. † Καὶ ἀνοίξαι is omitted in several MSS. and in all the four old Ver-
sions,

P A R A P H R A S E.

Book of Revelation Any one of the greatest and most glorious Mysteries of God's Providence is made known and foretold, then these living Creatures, denoting the Body of the Church or Faithfull, are represented to (b) give Glory and Honour and Thanks to him, viz. God that sat on the Throne, who lives for ever and ever; 10 and likewise the four and twenty Elders are represented to fall down before Him that sat on the Throne, and worship Him that lives for ever and ever, and cast their Crowns before the Throne, by way of Acknowledgment that they receiv'd the said Crowns from him, laying according to the Nature of their Priestly Function, before the Four living Creatures or Body of the Faithfull, and being follow'd by the said Faithfull in saying this Eucharistical Hymn, viz. 11 Thou art worthy, (c) O Lord our God, to receive Glory and Honour and Power: for thou hast created all things, and for thy pleasure they were, and were created.

Chap. V. And I saw in the right hand of him that sat on the Throne, a Book (which was in those days made up, not of several leaves, as now adays, but of several pieces of Paper or Parchment sew'd or put together, so as to make one (cc) long Roll; and accordingly this Roll was) written within or in the inside, and also a great way down on the backside or outside; but it was so roll'd up, that Nothing that was written could be seen or read; and to prevent the Opening of the Roll and reading what was writ therein, it was seal'd with seven Seals. 2 And I saw a mighty Angel, i. e. one of special Dignity among them, proclaiming with a loud voice: Who is worthy to open the Book, and to loose the Seals thereof? 3 And no one in Heaven, nor in Earth, nor under the Earth, was able to open the Book, neither to look thereon so as to read it. 4 And I wept much, because no one was found worthy to open the Book, neither to look thereon or read it. 5 And one of the Elders, that sat round about

II.
The Lamb of Christ only is worthy to open the Book that was seal'd with seven Seals, i. e. to know first himself, and then to make known to his Servants the more Remarkable Events, that should befall the Roman Empire or State, and the Christian Church therein.

A N N O T A T I O N S.

fions, and in Origen, Epiphanius, Arethas, Cyprian and Hilary.

(b) It is well observ'd by Mr Mede, that these futures in the Greek, *δύναμις, ἐνέργεια, ἐκουσίη*, are us'd here by St John according to the Hebrew way of speaking, who use their Futures to denote an Act that is wont or ought to be done. So that what is here said, is to be taken, not as a Narrative of what St John saw the four living Creatures and the Elders then to do; but what their Office was to do, and what they would do afterward, as Occasion requir'd, in the Progress of the Visions: Namely, as often as the four living Creatures had occasion to give Glory and Thanks unto God, the twenty four Elders should fall down before him that sat upon the Throne &c. And accordingly thus we meet with them doing Chap. 5. 8. &c. and Ch. 11. 16—18. and Chap. 19. 4, &c.

(c) Mr Mede in his larger Comments on the Revelation remarks on this Hymn, that it is a Summary of that Eucharistical Hymn, which is to be found in All the Ancient Liturgies of the Church, and which begins thus, *Ἄξιόν ἐστιν* &c. It is meet and right &c.

(cc) Accordingly we read Ch. 6. 14. of *Βιβλίον ἐκλωσμένον*, or a Book roll'd together.

TEXT.

TRANSLATION.

τέρων ἰλέχθαι μοι. Μὴ κλαῖε· ἰδὺς ἐρί-
 κησεν ὁ λέων ὁ ὢν ἐκ τῆ φυλῆς Ἰούδα,
 ἡ ῥίζα Δαβὶδ, ἀνοίξαι τὸ βιβλίον, καὶ
 † τὰς ἐπὶ τὰς σφραγίδας αὐτοῦ. 6 Καὶ
 εἶδον, καὶ ἰδὺς ἐν μέσῳ τοῦ θρόνου καὶ τῶν
 πνεύματων ζώων, καὶ ἐν μέσῳ τῶν ὁμοει-
 πέτων, ἄρnioι ἑστηκότες ὡς ἐσφαγμένοι, ἔχον-
 τες κέρατα ἐπὶ τὰς κεφαλὰς, καὶ ὀφθαλμοὺς ἐπὶ τὰς πόδας· οἳ εἰσι
 τὰ ἐπὶ τῷ Θεῷ πνεύματα τὰ ἀπε-
 σταλμένα εἰς πᾶσαν τὴν γῆν. 7 Καὶ ἦλ-
 θε, καὶ ἔλαβεν τὸ βιβλίον ἐκ τοῦ δεξιᾶς
 τοῦ καθήμενου ἐπὶ τῷ θρόνῳ. 8 Καὶ ὅτε
 ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ
 οἱ εἰκοσιτέσσαρες ὁμοειπεῖς ἐπεσον
 ἐνώπιον τοῦ ἄρnioυ, ἔχοντες ἑκάστος κι-
 θάρην, καὶ φιάλας χρυσᾶς γεμάσας θυ-
 μαμάτων, αἳ εἰσι αἱ προσευχαὶ τῶν
 ἁγίων. 9 Καὶ ᾄδουσιν ᾠδὴν καινὴν,
 λέγοντες· Ἄξιός ἐστι λαβεῖν τὸ βιβλίον,
 καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ· ὅτι
 ἐσφράγησεν, καὶ ἡγόρασεν τὸν Θεὸν ἡμᾶς
 ἐκ τοῦ αἵματός σου, ἐκ πάσης φυλῆς καὶ
 γλώσσης καὶ λαοῦ καὶ ἔθνους. 10 Καὶ
 ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς
 καὶ ἱερεῖς· καὶ βασιλεύσομεν ἐπὶ τῇ γῆς.
 11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων

unto me, Weep not : behold,
 the Lion of the tribe of Juda,
 the root of David, has prevail'd
 to open the book,* and the se-
 ven seals thereof.

6 And I beheld, and lo, in
 the midst of the throne, and of
 the four * living creatures, and
 in the midst of the elders, stood
 a Lamb as it had been slain,
 having seven horns, and seven
 eyes; which are the seven Spi-
 rits of God sent forth into all
 the earth.

7 And he came, and took
 the book out of the right hand
 of him that sat upon the throne.

8 And when he had taken
 the book, the four* living crea-
 tures and the four and twenty
 elders fell down before the
 Lamb, having every one of
 them harps, and golden vials
 full of odours, which are the
 prayers of Saints.

9 And they * sing a new
 song, saying; Thou art wor-
 thy to take the book, and to
 open the seals thereof; for thou
 wast slain, and hast redeem'd us
 unto God by thy blood, out of
 every tribe, and tongue, and
 people, and nation:

10 And hast made us unto
 our God kings and priests; and
 we shall reign on the earth.

11 And I beheld, and I heard
 the voice of many angels round

πολλῶν

ANNOTATIONS.

V. 5. † Δύστη is omitted in Alex. and many other MSS. as also Syr. Arab. and Ethiop. Versions; and Origen, Epiphanius, Arethas, and Hilary: and ἀνοίξαι τὰς σφραγίδας is read v. 9.

(see) Compare Zech. 4. 2, 3, 10.

(d) This

P A R A P H R A S E.

about the Throne of God, says unto me, Weep not: behold, *Christ*, who is denoted in Scripture by the Lion of the Tribe of Judah (*Gen. 49. 9.*) and (*Isai. 11. 1.*) by the Root of *Jesse* or David, has prevail'd, i. e. by his Death obtain'd the privilege to open the Book, and the seven Seals thereof. 6 And I beheld, and lo, in the midst of the Throne or Temple, and consequently of the four living Creatures, and in the midst of the Elders, stood a Lamb, as it had been slain, denoting *Christ the Lamb of God that was slain to take away the Sins of the World*; and this Lamb appear'd as having seven Horns and seven (ccc) Eyes, which are or denote the seven principal Spirits or Archangels of God (*mention'd Chap. 1. 4.*) sent forth into all the Earth as the chief Executors of God's Commands, and the chief Ministers of Affairs, the seven Horns denoting their Power, and the seven Eyes their Knowledge and Inspection; and the Lamb appear'd as having these seven Horns and seven Eyes, to denote that these principal Spirits or Archangels are under the Authority, and at the Command of the Lamb or Man *Christ Jesus*. 7 And he, i. e. the Lamb or *Christ* came, and took the Book out of the right hand of him, that sat upon the Throne. 8 And when he had taken the Book, the four living Creatures and the four and twenty elders (*according to what is said Ch. 4. 9, 10.*) fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which Vials are or denote the Prayers of the Saints. 9 And they sing a (d) new Song on this occasion, saying: Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeem'd us unto God by thy blood, out of every Tribe of *Israel*, and Tongue, and People, and Nation of the rest of the World: 10 and hast made us unto our God (e) Kings and Priests, and as Kingly Priests we shall reign one day in a Triumphant and glorious State on the Earth. 11 And I beheld, and I heard the voice of many Angels round about the Throne, and the living Creatures,

A N N O T A T I O N S.

(d) This is call'd a *New Song*, as being different from what was sung before *Christ* came into the World; forasmuch as the Songs of the Old Testament run in general to the Praise of God, not distinctly to the Praise also of the Lamb, as do's this. Or else it is call'd a *New Song* in respect of the New Benefits vouchsaf'd not to the former Ages of the World, but to the Newest or Last times thereof, by the Coming of *Christ*, for which benefits God is thenceforth glorified both by Angels and Men. And this Reason of the Name is confirm'd (as Mr *Mede* observes) both by that of *Isaiah* chap. 42. 9, 10. *New things do I declare: — Sing unto the Lord a New Song*: and also by the appellation of a *New Song* so often to be met with in the Book of *Psalms*, whereby is there denoted, either a Song sung to the Praise of God for some New Mercy vouchsaf'd unto the Psalmist, or else a Song sung with more than ordinary Joy and Gladness, as is usual upon any New and great Occasion. And how fitly these Considerations agree with this Evangelical Song, is too manifest to need farther Explication.

(e) See the Paraphrase on Chap. 1. 6. and Compare Chap. 20. 4.

TEXT.

TRANSLATION.

πολλῶν † κύκλω τῷ θρόνου καὶ τῶν
ζώων καὶ τῶν πρεσβυτέρων· καὶ ὡς
ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων,
καὶ χιλιάδες χιλιάδων· 12 λέγοντες
φωνῇ μεγάλῃ· Ἀξίον ἐστὶ τὸ ἄρνιον τὸ
ἐσφαγμένον λαβεῖν τὴν δυνάμιν καὶ
πλῆθυναι τὴν σοφίαν καὶ ἰσχύϊν καὶ π-
μύνην καὶ δοξασθε καὶ εὐλογεῖσθαι· 13 Καὶ
πάν· κτίσμα, ὃ ὅστις ἐστὶ ἐν τῷ ὕδατι,
καὶ † ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς
γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ὅστις, καὶ
πάντα ὅσα αὐτοῖς πάντα, ἤκουσα † λέ-
γοντα· Τῷ χαθήμενῷ ἐπὶ τῷ θρόνῳ
καὶ τῷ ἄρνιϊ ἡ εὐλογία καὶ ἡ πμὴ καὶ
ἡ δόξα καὶ τὸ κράτος εἰς τὰς αἰῶνας
τῶν αἰώνων· 14 Καὶ πάντα πείσθησαν ζῶσα
ἐλεῖν, ἀμὴν· καὶ οἱ εἰκοστέσσαρες πρεσ-
βύτεροι ἔπεσαν, καὶ † προσεκύνησαν.

Κεφ. Ὶ'. Καὶ εἶδον ὅτε ἤνοιξε τὸ
ἄρνιον μίαν ἐκ τῶν † ἐπὶ τῶν σφραγι-
δων, καὶ ἤκουσα ἐνός ἐκ τῶν πεισθέντων
ζώων λέγοντος, ὡς φωνῆς βροντῆς·
Ἐρχε καὶ βλέπε· 2 Καὶ εἶδον, καὶ
ἰδοὺ ἵππος λευκός· καὶ ὁ καθήμενος
ἐπ' αὐτῷ ἔχων τόξον· καὶ ἐδόθη αὐ-
τῷ στέφανος, καὶ ἔξῃλθε νικῶν, καὶ
ἵνα νικήσῃ.

about the throne, and the * liv-
ing creatures, and the elders:
and the number of them was
ten thousand times ten thou-
sand, and thousands of thou-
sands;

12 Saying with a loud voice,
Worthy is the Lamb that was
slain, to receive power, and
riches, and wisdom, & strength,
and honour, and glory, and
blessing.

13 And every creature,
which is in heaven, and on the
earth, and under the earth, and
such as are in the sea, and all
that are in them, heard I saying,
Blessing, and honour, and glo-
ry, and power be unto him
that sits upon the throne, and
unto the Lamb for ever and
ever.

14 And the four living crea-
tures said, Amen. And the four
and twenty elders fell down
and worshipped. *

Chap. VI.

And I saw when the Lamb
open'd * the first of the seven
seals, and I heard * the first of
the living creatures saying, as
a voice of thunder, Come and
see.

2 And I saw, and behold,
a white horse; and he that sat
on him, had a bow; and a
crown was given unto him,
and he went forth conquering,
and to conquer.

3 Καὶ

ANNOTATIONS.

V. 11. † So Alex. and several other MSS. and Arethas.

V. 13. † So Alex. and many other MSS. and Vulg. Lat. Version, and Arethas.

Ibid. † Λίγους, not λίγους, is read in Alex. and some other MSS. and in Syr. Verf.

V. 14.

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tures, and the Elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, *i. e. infinite.* 12 Saying with a loud voice; Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. 13 And (f) every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying: Blessing, and Honour, and Glory, and Power be unto him that sits upon the Throne, and unto the Lamb for ever and ever. 14 And the four living Creatures said, Amen. And the four and twenty Elders fell down, (g) and worshipped.

Chap. VI. And I saw when the Lamb or Christ open'd the first of the seven Seals; and I heard the First of the living Creatures (*i. e. that which was like a Lion, and appear'd on the East side of the Throne, esteem'd the First of the four sides for the (h) reason above mention'd*) saying, as a Voice of Thunder, Come and see. 2 And I saw, and behold, a white horse; and he that sat on him, had a bow; and a crown was given unto him, and he went forth conquering and to conquer. *Now as the Seals contain or denote the Successive States and Changes of the Roman Empire or Government for the Times thereof then yet remaining; and the First six Seals distinguish the Times preceding its Fall by six predominant Characters: So this First Seal denotes the First predominant Character, which befell the Roman Empire, to be That of Conquest, namely when Christ began in a more signal manner to subdue the Subjects thereof by the Gospel, i. e. to convert them to the Faith. Agreeably whereto Christ is here denoted by Him that sat on the White Horse, with a Bow and Crown; the Crown and (i) Riding on an Horse denoting Christ's Kingly Power; the Whiteness of the Horse denoting the Purity of the Gospel, and the Bow denoting the Argumentative or Convincing Power*

III.
The Opening of the First of the seven Seals; or the Revelation of the First more Remarkable Event, that befell the Roman Empire, viz. the Conquest of Christ over its Subjects, or the Conversion of many of them to Christianity.

A N N O T A T I O N S.

V. 14. † Ζῶντις εἰς τὸς αἰῶνας &c. is not read in Alex. and several other MSS. and Copies, nor yet in Syr. Arab. and Ethiop. Versions, nor in Arethas.

V. 1. † Εἶς is read in Alex. and some other MSS. and in all the four Ancient Versions, and Arethas.

(f) What St John here says of all the Creation, Irrational as well as Rational, Inanimate as well as Animate, very well agrees to what St Paul says Rom. 8. 19-22.

(g) According to what St John had said Chap. 4. 9, 10.

(h) Namely in the Paraphrase of Chap. 4. 7. where it is observ'd that the East-side is reckon'd the First, because it is mention'd in the account given of the Encampment of the Israelites round about the Tabernacle, viz. Numb. 2. 3.

(i) That Riding on Horseback is us'd in Scripture, as a Symbol or Mark of Power, or of Such as hold the Reins of Government, is evident from the Septuagint Translation (as Mr Mede observes) of Psal. 45. 4. where the Hebrew words which signify and are render'd by Us in the Margin of the Bible Translation, Prosper thou, Ride thou, are render'd by the LXX. καταδουδῶ, ὡς βασιλεὺς, plainly denoting that Ride thou in the Hebrew signify'd as much as Reign thou. And in the same Sense is Riding taken, Deut. 32. 13. Isai. 58. 14. Psal. 66. 12.

(k) Mr

TEXT.

TRANSLATION.

3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα τῷ δευτέρῳ ζώου λέγοντος· Ἔρχε καὶ βλέπε. 4 Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάζωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5 Καὶ ὅτε ἤνοιξε ἡ τρίτην σφραγίδα, ἤκουσα τῷ τρίτῳ ζώου λέγοντος· Ἔρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδὺ ἵππος μέλας, καὶ ὁ καθημένος

3 And when he had open'd the second seal, I heard the second * living creature say, Come and see.

4 And there went out another horse *that was* red: and it was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great Sword.

5 And when he had open'd the third Seal, I heard the third * living creature say, Come, and see. And I beheld, and lo, a black horse; and he that sat
ἐπ'

PARAPHRASE.

Power or Force of the Gospel. Which tho' it was preach'd in Judea afore, yet began not to be preach'd so Openly and Universally to the Whole Roman Empire, till after Christ's Ascension and as it were Installation in his Regal Power, when the Crown was as it were given unto Him: Whence the Interval of Time belonging to this Seal may be well suppos'd to begin from (k) Christ's Ascension. Quickly after which the Gospel began to be preach'd all over the Roman Empire, and so Christ went forth Conquering and to Conquer, his Conquest or the Conversion of the Roman Empire being not then to be compleated at once, but brought about more and more from that time forward. Lastly, the First living Creature gives Notice to St John to come and see this Representation upon the opening of the First Seal; because what was signified thereby, was to be transacted principally by Christ and his Apostles who came from the East, the Quarter or Side of the Throne on which the said Creature appear'd.

IV.

The Opening of the Second Seal, or Revelation of the Second more Remarkable Event, that was to happen in the Roman Empire, viz. the great Slaughters & Massacres made of a Jews and Gentiles under Trajan and Adrian.

3 And when He, viz. the Lamb or Christ had open'd the second Seal, I heard the Second living Creature, which was like an Ox, and appear'd on the West side of the Throne, esteem'd the Second place (l) for the reason already mention'd; and which is represented as giving this Notice to St John, because the First of those Emperors that were to transact what is denoted by the Vision ensuing the Opening of this Seal, was Trajan, (m) Spaniard, and so of the Western Quarter of the Roman World: This Second Creature I heard say, Come and see. 4 And there went out another Horse that was Red, and it was given to him that sat thereon

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on, to take Peace from the Earth, and that they should kill one another; and there was given unto him a great Sword. *Whereby is plainly denoted, that the Second predominant Character, which should belong to the Interval of Time relating to this Second Seal, should be Slaughters and Massacres in the Empire; as (n) happen'd in respect both of Jews and Gentiles, under Trajan and Adrian. For agreeably hereto, as by Him that sat on the Horse is denoted the (o) successively respective Roman Emperor, so the Horse is said to be Red, to denote the Bloodiness of this Interval; and a great Sword is said to be given to the Emperor, to denote the great Slaughters that should be made by the Roman Armies; and whereas it is said, that it was given to him that sat on the Red horse, to take Peace from the Earth, and that they should kill one another, thereby is to be understood, that whilst He should sit on the Horse, i. e. during the Reign of the Emperor hereby successively denoted, Peace should be taken from the Earth, and men should kill or massacre one another.*

5 And when he, viz. the Lamb or Christ had open'd the Third Seal, I heard the Third living Creature, which had the Face of a Man, and appear'd on the South or third side of the Throne, and is here represented as calling to St John, to denote that the Interval of Time belonging to this Seal was to begin with the Emperor Severus, an African, and so of the South Quarter of the World: This third Creature I heard say, Come and see. And I beheld, and lo, a Black Horse, the Colour whereof fitly answer'd the Severity and Strictness of Justice observ'd by Severus, and also Severus's Person both for Country and Quality. And he that sat on him,

V. The Opening of the Third Seal, or the Revelation of the Third more Remarkable Event, that should happen in the Roman Empire, viz. the Strictness of Justice, and Plenty of Provision, that should be in the Reign of Severus and Alexander.

A N N O T A T I O N S.

(k) Mr Mede observes (in his Summary View of the Apocalypse Book V. of his Works) that, if the Beginning of the *Seals* be understood from the Destruction of Jerusalem, then may the *First Seal* be expounded of Political Conquest. Forasmuch as the Empire after the Death of Nero, being in extream danger of Dissolution, was again not only restor'd anew, but much enlarg'd by *Vespasian, Titus, &c.* And so the First Beast gives notice at the Opening of the First Seal, because the Epocha of this Conquering State is the *Destruction of Jerusalem*, an Oriental Action, and therefore of his Quarter.

(l) See note (b) immediately foregoing.

(m) Nay not only *Trajan*, but also the several Succeeding Emperors to *Commodus*, where the Space of this Seal is suppos'd to cease by Mr Mede, were of the same Western Race.

(n) See the large Proofs hereof cited by Mr Mede out of *Orosius, Dion, Eusebius*. To which Mr Mede adds two Testimonies of two Jewish Writers. One whereof affirms, that *Adrian kill'd more Jews than came out of Egypt*; and the other, that *the Jews suffer'd not so much under Nebuchadnezzar and Titus, as under Adrian*.

(o) It is to be observ'd, that by the Rider in this and the other Visions is not to be understood only *One single Emperor*, but the several respective Emperor for the Time being, and answering to the Character given in the Vision.

TEXT.

TRANSLATION.

ἐπ' αὐτῷ, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. 6 Καὶ ἤκουσα ὡς φωνὴ ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαι· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χρίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

7 Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τετάρτην, ἔκασα φωνὴν ἑτεράτην λέγουσαν· Ἐρχε καὶ βλέπε. 8 Καὶ εἶδον, καὶ ἰδὼν, ἵππος χλωρὸς, καὶ ὁ κατήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτοῦ ὁ θάνατος· καὶ ὁ ἄδης τῇ ἡκολούθῳ αὐτοῦ· καὶ ἐδόθη τῷ αὐτοῦ ἡ ἐξουσία ὅτι τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 Καὶ ὅτε ἠνοιξε τὴν πέμπτην σφραγίδα,

on him, had a pair of ballances in his hand.

6 And I heard as it were a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny: and see thou * be not unjust in the oyl and the wine.

7 And when he had open'd the fourth seal, I heard the voice of the fourth * living creature say, Come and see.

8 And I look'd, and behold, a pale horse; and his name that sat on him, was Death; and Hell follow'd Him: and power was given unto * him over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had open'd the fifth Seal, I saw under the

εἶδον

PARAPHRASE.

him, i. e. the Respective Roman Emperor denoted thereby, viz. first Severus, and afterwards Alexander, had a pair of Balances in his hand, denoting the Balance of Justice which (p) should be observ'd in this Interval by the two foremention'd Emperors. 6 And I heard as it were a Voice in the midst of the four living Creatures, saying by way of Prophecy; In the Time of this Seal such care shall (p) be taken by the Emperors aforesaid, that Rome be well supply'd with Provision, that a Measure of Wheat shall be sold for a penny, and three Measures of Barley for a penny, i. e. as much Wheat and Barley as is sufficient for one days provision shall be sold for the price of one days Wages or Hire: and see thou be not unjust in the Oyl and the Wine, i. e. such care shall be taken to supply the Romans with Oyl and Wine, in such plenty, as that there shall be no occasion for any Wrong or Injury to be done in buying or selling it. So that the distinguishing Character of this Interval may be well esteem'd Justice or Equity, and Plenty of Provision.

VI.
The Opening of
the Fourth Seal, or

7 And when he, viz. the Lamb or Christ had open'd the Fourth Seal, I heard the Voice of the Fourth living Creature, which was like an Eagle,

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Eagle, and appear'd on the North or Fourth side of the Throne, and which is here represented as calling St John, because the First Emperor of this Seal or Interval was to be Maximinus the Thracian, and so one of the North or same Quarter with this Fourth Creature: which Creature I beard say, Come and see. 8 And I looked, and behold a pale Horse, the Colour thereof fitly answering to the Wars, Famine and Pestilence which (q) rag'd together in this Interval, and so occasion'd the Death of Multitudes; and accordingly his Name that sat on him, was Death, and Hell follow'd him, i. e. hereby was denoted that the Emperor successively denoted by the said Rider should occasion the Deaths of vast Multitudes, and so send them to their Graves: and in order hereto power was given unto Him over the fourth part of the Earth, i. e. the (r) greatest part of the Roman Empire to kill with the Sword or War, and with Hunger or Famine, and with Death or the Pestilence, and with the Beasts of the Earth, it being usual in the Eastern and Southern Countries of the Roman Empire, for the wild Beasts to grow more Numerous and Raging in the Times of War, Famine and Pestilence, and to set upon Men and kill them. So that the predominant Character of this Seal is the Concurrence of Sword, Famine and Pestilence.

9 The First four Seals being of unequal Times, and easy to be confounded, it pleas'd the Holy Ghost therefore to distinguish them by their Several references to the Four Beasts, which serv'd to point out the Beginning of the Time of each Seal, as has been shewn. But the Fifth and Sixth Seals have no such need to have their respective Times distinguish'd; their Characters sufficiently serving to distinguish them; and each Interval beginning where the foregoing ended. And this is the Reason, that when He, viz. the Lamb or Christ open'd the Fifth Seal, I neither heard (as afore) the voice of any One calling unto me, nor saw any One sitting on an Horse, but without any more a-do I saw under the (s) Altar the Souls

the Revealing of the Fourth more Remarkable Event, that was to happen in the Roman Empire, viz. the war, Famine and Pestilence, that rag'd under Maximinus &c. for ten years together.

VII. The Opening of the Fifth Seal, or Revealing of the Fifth more Remarkable Event, that should happen in the Roman Empire, viz. the most cruel Persecution begun under Diocletian.

A N N O T A T I O N S.

V. 8. † So Alex. and several other MSS. and the ancient Versions, and Arethas.

(p) See Proofs of this out of Ancient Writers in Mr Mede's Comments on the Apocalypse under this Seal the Third: or else the said Proofs may be seen under each Seal in Mr Whiston's Essay on the Revelation of St John.

(q) See Proofs of this in the forecited Treatise of Mr Mede under the fourth Seal, or in Mr Whiston's Essay.

(r) That the Extent of the Roman World or Empire is denoted in this Book of Revelation by the Third part of the Earth, will appear from Ch. 12. 4. whence it follows, as Mr Mede observes, that the Fourth part of the Earth must denote the same Roman Empire lessen'd only by one Quarter, and consequently the far Greatest part of it. Mr Whiston understands by the Fourth part of the Earth an intire Quarter of the Habitable Earth, of which see more in the note (z) Ch. 8.

(s) Hence appears one Reason for understanding by the Throne of God mention'd Ch. 4. 2. a Representation of the Whole Tabernacle or Temple, wherein accordingly this Altar appear'd.

TEXT.	TRANSLATION.
εἶδον ὑποχάτω ἔθυσσασθαι τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸ λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. 10 Καὶ ἔκραζον φωνῇ μεγάλῃ, λέγοντες· Ἐως πότε ὁ δεσπότης, ὁ ἅγιος, καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν; 11 Καὶ ἐδόθη αὐτοῖς ἐχέσθαι πολλήν λαβρὴν, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἐπὶ χρόνον μικρόν, ἕως ὅτου πληρώσωνται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.	altar the souls of them that were slain for the word of God, and for the Testimony which they held. 10 And they cried with a loud voice, saying: How long, O Lord, * the Holy and the True, dost thou not judge and avenge our blood on them that dwell on the Earth? 11 And * a white robe was given unto every one of them; and it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren, that should be kill'd as they were, should be fulfill'd.

12 Καὶ εἶδον ὅτε ἠνοιξε τὸ σφραγίδα τὸ ἕκτον· καὶ ἰδὲ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ ὅλη σελήνη ἐγένετο ὡς αἷμα· 13 καὶ οἱ ἀστέρες τοῦ

12 And I beheld when he had open'd the sixth Seal; and lo, there was a great earthquake, and the sun became black as sack-cloth of hair, and the whole moon became as blood:

13 And the stars of heaven
ἐβραβον

ANNOTATIONS.

V. 11. † So Alex. and other MSS & Syr. Arab. & Ethiop. Verf. & Arethas &c.

V. 12. † ὅλη is read in Alex. and some other MSS. and in all the four old Versions, and Arethas, &c.

(r) Herein is an Allusion to the Custom of the Jews in their Admission of Priests; which they did, after they had judg'd of their Fitness as to their Genealogy and Unblemishedness of Body, by putting on them a *White Robe*, and then receiving them into the Court of the Priests.

(u) Σεισμός do's not particularly denote an *Earthquake*, but only in general a *Quaking* or *Shaking* of any thing. And the σεισμός here mention'd may be taken in as large a Sense, as its Primitive Verb Hag. 2. 6. ἐν ᾧ παῖς σείσω τὸν ἔθρονόν καὶ τὴν γῆν &c. And the Interpretation given by St Paul (Hebr. 12. 27.) of this Text of *Haggai* is very applicable to the Text before us, viz. that the σεισμός or *Shaking* here mention'd do's signify the *Removing of those things that are shaken*. However, because hereby seems to be denoted more particularly an *Earthquake*, not only in this place, but all along this Book, I have therefore retain'd the Common Translation.

(w) Agreeably hereto is the Description of the Destruction of Judea in *Jerem.* 4. 23. as also in *Joel* 2. 10. as also the Destruction of Babylon in *Isai.* 13. 10.

Add

P A R A P H R A S E.

Souls of them that were slain for the Word of God or *Belief of the Gospel*, and for the Testimony which they held or *had given to the Gospel by asserting it to be the Word of God*. So that the Character of this Seal is evidently that most terrible Persecution of the Christians, begun by *Dio- clesian*, and continued by others. 10 And whereas they that were slain, were represented as they that cried with a loud voice, saying: How Long, O Lord, the Holy, and the True, dost thou not judge and avenge our Blood on them that dwell on the Earth? by this *Expostulation* is set forth the Greatness of this Persecution, as what by reason of its extraordinary Cruelty did move even the Divine Patience its self to Revenge.

11 And whereas a White robe (t) robe was given unto every one of them, hereby was denoted that they were admitted into the number of the Blessed: and it was said unto them, that they should rest or expect yet for a little season, until their Fellow-servants also, and their Brethren, i. e. the Christians, that should be kill'd (viz. under *Licinius*, *Julian*, and the prevalency of the *Arians*) as they were themselves already, should be fulfill'd, i. e. by being added to their Number, should fill up the measure of the Sin of the Roman Empire on the score of Persecution, and then due Revenge should begin to be taken of the said Empire.

12 And I beheld, when he, viz. the Lamb or Christ had open'd the Sixth Seal; and lo, there was a great Earthquake or (u) Shaking, whereby was denoted a great Change to be brought about in the Roman Empire, in respect of Religion especially, namely the Overthrow of Heathenism. And accordingly as the World is taken by the (w) Prophets to denote any Kingdom or Body of an Empire; so the several parts of the World, viz. Heaven, Earth, Stars, &c. are taken to denote the several parts of any Kingdom or Empire. Hence, whereas in this Vision the Sun became black as Sack-cloth of hair, and the Whole Moon became as Blood, like as in an Eclipse, hereby is denoted that Heathenism should suffer a great Eclipse in the Roman World; Satan or the Chief of the Devils, and so as it were the Sun of the Heathen Empire being depriv'd of the Idolatrous Worship formerly paid him; and the (x) Office of Pontifex Maximus with the whole College of Heathen Priests, which may be esteem'd to hold the Second Place in the said Heathen Empire, and so to be the Moon thereof, being laid aside by the Christian Emperors. 13 And whereas the

VIII.
The Opening of the Sixth Seal, or Revealing of the Sixth more Remarkable Event, that should be in the Roman Empire, viz. the Downfall of Heathenism, begun in a more signal manner by the Conversion of Constantine the Great.

A N N O T A T I O N S.

Add hereto *Isai. 57. 15.* where by God's planting the Heavens and laying the foundation of the Earth is denoted God's establishing the Children of Israel brought out of Egypt into a Kingdom or State, as a Political World. In like manner is to be understood the New Heaven and the New Earth, *Isai. 65. 66.* Hence, as Mr Mede has observ'd, the Chaldee Paraphrast for Sun and Moon in the Hebrew sometimes puts Kingdom and Glory; as *Isai. 60. 20. Jer. 15. 9.*

(x) For tho' the Christian Emperors till *Gratian* retain'd the Title of Pontifex Maximus, yet they laid aside entirely the Office.

(y) By

TEXT.

TRANSLATION.

ἔρατοδ' ἔπεσαν εἰς τὴν γλῶν, ὡς συκὴ
βάλλει τὰς ὀλωθῆς αὐτῆς, ὑπὸ με-
γάλῃ ἀνέμῳ σειομένη. 14 Καὶ ὁ οὐ-
ρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισό-
μενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν
τόπων αὐτῶν ἐκινήθησαν. 15 καὶ οἱ
βασιλεῖς τῆς γῆς, καὶ οἱ μεγάλαι, καὶ
οἱ χιλιάρχαι, καὶ οἱ πλείστοι, καὶ οἱ δυ-
νατοί, καὶ πᾶς δούλος, καὶ πᾶς ἐλεύ-
θερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπή-
λαια, καὶ εἰς τὰς σπέτρας τῶν ὄρεων.
16 καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέ-
τραις· Πέσθε ἐφ' ἡμᾶς, καὶ κρύφατε
ἡμᾶς ὑπὸ τοῦ θρόνου τοῦ καθήμενου ὑπὲρ
τῆς θρόνου, καὶ ὑπὸ τῆς ὀργῆς τοῦ ἀρνίου.
17 ὅτε ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
ὀργῆς αὐτοῦ· καὶ τίς δύναται ὑστάτην;

Κεφ. ζ'. Καὶ μὲν ταῦτα εἶδον τέσ-
σaras ἀγγέλους ἑστῶτας ὑπὲρ τὰς τέσ-
σaras γωνίας τοῦ γῆς, κρατῶντας τὰς
τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ
πνέῃ ἀνεμῶς ὑπὲρ τῆς γῆς, μήτε ὑπὲρ
τῆς θαλάσσης, μήτε ὑπὲρ πᾶν δένδρον.

fell unto the earth, even as a
fig-tree casts her untimely figs,
when * it is shaken of a mighty
wind.

14 And the heaven departed
as a scroll, when it is roll'd
together; and every mountain
and island were mov'd out of
their places:

15 And the kings of the
earth, and the great men, and
the chief captains, and the rich
men, and the mighty men, and
every bondman, and every free-
man, hid themselves in the dens
and the rocks of the mountains:

16 And said to the moun-
tains and rocks, Fall on us, and
hide us from the face of him
that sits on the throne, and
from the wrath of the Lamb:

17 For the great day of his
wrath is come; and who shall
be able to stand?

Chap. VII.

And after these things, I saw
four angels standing on the
four corners of the earth, hold-
ing the four winds of the earth,
that the wind should not blow
on the earth, nor on the sea,
nor on any tree.

2 Καὶ

ANNOTATIONS.

(1) By the like Image or Representation is describ'd the Ruin of Edom in *Isai.*
34. 4. So also *Jerem.* 49 7—12. and *Ezek.* 35 throughout, and 25. 12.

(2) Thus in *Jerem.* 3 23. by *Mountains* and *Hills* are denoted the *Idol-temples*.

(a) That Churches are call'd *Isles* on this account, is taken notice of, as Mr
Mede observes, by *Durant. de Rit. Eccles. Cathol.* lib. 1. c. 3. sect. 2.

(b) In like manner is the Destruction of Samaria, and its Idols describ'd, *Hos.*
10. 8. and the Destruction of Jerusalem *Luk.* 23. 30. See also *Isai.* 2. 11, 19, &c.

(c) Thus *Jerem.* 49. 36. *Upon Elam will I bring the four Winds from the four
quarters of Heaven, and will scatter them towards all those Winds &c.* So *Jer.*
51. 1, 2.

P A R A P H R A S E.

the Stars of Heaven fell unto the Earth, even as a Fig-tree casts her untimely Figs, when it is shaken of a mighty wind, (*y*) hereby is denoted the Fall likewise of the Idolatrous Worship in respect of the other Heathen Gods or Devils, as well as of Satan the Prince of the Devils; and also the Fall of all their several Priests: 14 and thus by the Eclipse of the Sun and Moon, and by the Fall of the Stars, the Heaven or Highest part of the Heathen Roman World, departed or disappear'd as the Letters of a Scrawl or Roll disappear, when it is roll'd together. And whereas every Mountain and Island were mov'd out of their places, hereby was denoted the Shutting up and Destroying of the Heathen (*z*) Temples or Places of Worship, which were usually either on some Mountain and High-place; or else Separated all round from all other Buildings, as (*a*) Islands are from the main Continent. 15 And the Kings of the Earth, and the great Men, and the chief Captains, and the rich Men, and the mighty Men, and every Bondman, and every Freeman, *i. e.* several of the Heathen Emperors and Cæsars, and of others of all Ranks that went about to maintain or restore Heathenism, were represented as brought at last to the greatest Straights; as if they (*b*) hid themselves in the Dens and Rocks of the Mountains; and said to the Mountains and rocks, Fall on us, and hide us from the Face of him that sits on the Throne, *i. e.* God, and from the Wrath of the Lamb, *i. e.* Christ consider'd more particularly as a Man advanced to Divine Power. 17 For the great Day of shewing his Wrath against Heathenism and all its Abettors is come; and who of his Enemies shall be able to stand, or defend themselves against his avenging Hand?

Chap. VII. And after these things I saw represented the great Care taken by Divine Providence, to preserve the Faithfull and True Christians (who worship God according to the Truth and Purity of the Gospel) thro' the several and great Calamities that were to be brought on the Roman Empire, in such a manner as that the said Faithfull should never be wholly extinguish'd, but should always Continue More or Less. Accordingly I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree: Where (*c*) by the Winds are denoted the Storms of War and other Calamities; and by the Angels holding the four Winds of the Earth, are denoted the Ministerial Office and Power of the said Angels, to keep Wars or other Calamities from arising in the several parts of the World, or to cause them to arise, when God pleases. And the Miseries to be brought on Mankind are here denoted by the Winds blowing on the Earth, on the Sea, and on the Trees, because

IX.

A Revelation & Representation of the great Care of Divine Providence to preserve the Faithfull thro' the several Steps and Degrees of the Downfall of the Roman Empire or State.

A N N O T A T I O N S.

¶ 1. 1, 2. I will raise up against Babylon — a destroying Wind; and will send unto Babylon fanners that shall fan her and empty her land &c. See also Jer. 18. 17. V. 3.

TEXT.

TRANSLATION.

2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα
 ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγί-
 δα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ με-
 γάλῃ τοῖς τέσσαρσιν ἁγγέλοις, οἷς ἐδόθη
 αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,
 3 λέγων· Μὴ ἀδικήσητε τὴν γῆν, μήτε
 τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις ὅ
 † σφραγίσωμεν τὰς δούλους τοῦ Θεοῦ ἡμῶν
 ὅτι τὸ μετόπων αὐτῶν. 4 Καὶ ἤκου-
 σα τὸν ἀριθμὸν τῶν ἐσφραγισμένων·
 ἑκατὸν τεσσαρὰ χιλιάδες ἐσφραγισμένοι ἐκ
 πάσης φυλῆς υἱῶν Ἰσραὴλ. 5 Ἐκ φυλῆς
 Ἰούδα, ἑκατὸν χιλιάδες ἐσφραγισμένοι· ἐκ
 φυλῆς Ραββὶν, ἑκατὸν χιλιάδες ἐσφρα-

2 And I saw another angel
 ascending from the east, hav-
 ing the seal of the living God:
 and he cried with a loud voice
 to the four angels, to whom it
 was given to hurt the earth
 and the sea,

3 Saying, Hurt not the
 earth, neither the sea, nor the
 trees, till we have seal'd the ser-
 vants of our God in their fore-
 heads.

4 And I heard the number
 of them who were seal'd: and
 there were seal'd an * hundred
 forty four thousand, of all
 the tribes of the children of
 Israel.

5 Of the tribe of Juda were
 seal'd twelve thousand. Of the
 tribe of Reuben were seal'd
 γισμένοι·

ANNOTATIONS.

V. 3. † So Alex. and several other MSS. and printed Copies: also Syr. Ver-
 sion, Origen and Arethas.

(cc) Agreeably hereto, such as were Baptiz'd, were wont in the Primitive
 times to stand with their face to the East, and in that posture to receive the
 Seal of God or Sign of the Cross.

(d) Herein is an Allusion to Ezek. 9. 4.

(e) Gal. 6. 16.

(f) It is observable that the Tribes are no where throughout the whole Scrip-
 ture reckon'd up in the same order that they are here. For besides that there
 is here no notice taken of the Tribe of Dan, nor mention made of Ephraim;
 there is also not observ'd here, as in other places, the Order of Birth or Dignity
 or Habitation: so that this is judg'd by Mr Mede to be done in order to typify
 some considerable Matters in the Christian Church. Namely, Dan is quite left
 out, and Ephraim not mention'd by name, as being the Ring-leaders among the
 Israelites of Apostacy or falling off from the True Worship of God; and also
 the City Dan belonging to that Tribe, and Bethel belonging to Ephraim, being
 the two Places where the Calves were set up by Jeroboam: On which account
 these Names of Dan and Ephraim were judg'd altogether improper for to typify
 Faithfull Christians. However that there might be made up the Number Twelve,
 Levi is reckon'd instead of Dan, and the Name of Joseph is made use of instead
 of Ephraim. The Number Twelve being thus preserv'd, the Children of the
 Wives and Handmaids are promiscuously reckon'd together; to denote (as is not
 Unlikely) that in Christ there is neither Bond nor Free (as St Paul speaks Col.
 3. 11.) but All are One or of the Same Account and Esteem. Mr Mede proceeds
 to give Reasons, why the Tribes are reckon'd in the Order as they here occur
 in;

PARAPHRASE.

cause on these Hurt is wont to be done by the Wind, namely forasmuch as Stormy Winds overturn Houses on the Land; cause Shipwrecks by Sea; and break or quite throw down Trees. 2 And I saw another Angel ascending from (cc) the East, having the Seal of the living God: and he cryed with a loud voice to the four Angels, to whom it was given by God to hurt the Earth and the Sea by letting out the Winds upon them, i. e. to bring Wars and other Calamities on the Roman World, 3 to the said four Angels this other Angel cry'd, saying, Hurt not the Earth, neither the Sea, nor the Trees; till we have (d) seal'd the Servants of our God in their foreheads: i. e. Let not Wars and other Calamities come upon the Roman Empire, till we have distinguish'd the Faithfull as by a certain mark set upon them, that thereby they may be so secur'd and preserv'd, as to Continue more or less thro' all the following Calamities of the Roman State. 4 And I heard the Number of them that were seal'd: and there were seal'd an hundred forty four thousand of all the Tribes of the Children of Israel: Namely, as the Christian Church tho' consisting in a manner wholly of Gentile Converts is styl'd by St Paul (e) the Israel of God; so conformably to the same Figure the Christian Church is here figuratively denoted by the Tribes of the Children of Israel, the Number of the Twelve Apostles fitly answering to the Number of the Twelve Patriarchs or Heads of the Twelve Tribes. And as an hundred forty four thousand is the Product of twelve thousand multiplied by twelve, so agreeably thereto this Number is here made use of to denote the Product (or Multitude of Believers converted by the Preaching) of the Twelve Apostles (chiefly) among the Gentiles: Namely as Twelve is made choice of for the common Multiplier in allusion to the Number of the Twelve Apostles, so the Christian Church gather'd by the Twelve Apostles throughout the World is here denoted (agreeably to the Figure all along in this Book made use of, viz. of representing the Christian Church by the Old Jewish Church) by the names of the Twelve Tribes of Israel; Twelve thousand that were seal'd being assign'd to each Tribe, as denoting in general the great Accession made to the Christian Church by the preaching of each of the Twelve Apostles. 5 Accordingly it follows that (f) of the Tribe of Judah were seal'd twelve thousand: Of the Tribe of Reuben were seal'd twelve thousand:

ANNOTATIONS.

in; which I shall content my self to refer the Reader to in his Comments on the Revelation, only observing here two Particulars, viz. first that it is obvious, that Juda is first reckon'd, as being the Tribe of which our Blessed Saviour came: secondly, that Mr Mede seems to suppose, that the Placing the Tribes in the Order here made use of do's denote the Nature, the Warfare, and the Reward of Christianity, or the Faithful Professors thereof. This he seems to suppose by making the following Memorial Sentence out of the Signification of the Names of the Tribes plac'd in the Order here observ'd, viz.

TEXT.

TRANSLATION.

νομένοι· ἐκ φυλῆς Γὰδ, ἰβ' χιλιάδες ἑσφραγισμένοι· 6 ἐκ φυλῆς Ἀσήρ, ἰβ' χιλιάδες ἑσφραγισμένοι· ἐκ φυλῆς Νεφθαλείμ, ἰβ' χιλιάδες ἑσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ἰβ' χιλιάδες ἑσφραγισμένοι· 7 ἐκ φυλῆς Συμεὼν, ἰβ' χιλιάδες ἑσφραγισμένοι· ἐκ φυλῆς Λεβὶ, ἰβ' χιλιάδες ἑσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ἰβ' χιλιάδες ἑσφραγισμένοι· 8 ἐκ φυλῆς Ζαβουλὼν, ἰβ' χιλιάδες ἑσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, ἰβ' χιλιάδες ἑσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ἰβ' χιλιάδες ἑσφραγισμένοι.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδὲ ὄχλος πολλὸς, ὃν ἀριθμῆσαι αὐτὸν ἔδειξ ἡδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν

twelve thousand. Of the tribe of Gad were seal'd twelve thousand.

6 Of the tribe of Aser were seal'd twelve thousand. Of the tribe of Nephtalim were seal'd twelve thousand. Of the tribe of Manasses were seal'd twelve thousand.

7 Of the tribe of Symeon were seal'd twelve thousand. Of the tribe of Levi were seal'd twelve thousand. Of the tribe of Isachar were seal'd twelve thousand.

8 Of the tribe of Zabulon were seal'd twelve thousand. Of the tribe of Joseph were seal'd twelve thousand. Of the tribe of Benjamin were seal'd twelve thousand.

9 After this I beheld, and lo, a great multitude, which no * one could number, of all nations, and * tribes, and people,

ANNOTATIONS.

JUDA - - - - -	Confesses to God	} Pure and truly Christian Worship.
REUBEN - - - - -	by looking on the Son	
GAD - - - - -	the Company	
ASER - - - - -	blessed.	
NEPHTALIM - - - - -	They strive with	} The Warfare or Combat.
MANASSE - - - - -	those that forget	
SIMEON - - - - -	obedience.	
LEVI - - - - -	Adhering, viz. to Christ	} The Reward.
ISACHAR - - - - -	reward	
ZABULON - - - - -	of Habitation, viz. eternal	
JOSEPH - - - - -	adds	
BENJAMIN - - - - -	to the Son of the Right hand.	

So that it is evident that Mr Mede seems to have suppos'd, that by the Order of the Tribes here made use of, might be typified thus much, as he himself subjoins to the foregoing Scheme: viz.

The Blessed Company (*i. e. the Company of them that were seal'd*) do confess or celebrate God, by looking on or up to his Son (*i. e. Christ our only Mediator.*) They strive to combat with them that forget Obedience (*i. e. with Anti-christians.*)

thousand: Of the Tribe of Gad were seal'd twelve thousand: 6 Of the Tribe of Afer were seal'd twelve thousand: Of the Tribe of Nephtalim were seal'd twelve thousand: Of the Tribe of Manasses were seal'd twelve thousand: 7 Of the Tribe of Symeon were seal'd twelve thousand: Of the Tribe of Levi were seal'd twelve thousand: Of the Tribe of Ifachar were seal'd twelve thousand: 8 Of the Tribe of Zabulon were seal'd twelve thousand: Of the Tribe of Joseph were seal'd twelve thousand: Of the Tribe of Benjamin were seal'd twelve thousand.

9 *As what I saw in the foremention'd Vision contain'd from v. 1. to v. 8. of this Chapter, was design'd to represent unto me the Care of Divine Providence in preserving the Faithfull thro' the six several Steps of the Fall of the Roman Empire or State, particularly to be describ'd in Chap. 8. and 9. by the six Trumpets: so after this there was represented unto me the most extensive and happy State of the Christian Church, which should succeed the narrower and more afflicted State of the said Church afore describ'd by the Number of those that were seal'd of Israel: Namely I beheld, and lo, a great (g) Multitude, which no one could number, (and therefore much greater than the Multitude denoted by the Hundred forty four thousand that were seal'd only of Israel, i.e. only or principally of the Gentile Converts :) and no wonder, since this great Multitude was of all Nations, and Tribes, and People, and Tongues, the whole Nation of*

X.
A Revelation and Representation of the most extensive and happy State of the Christian Church, which shall succeed after the utter Ruin and Downfall of Antichrist.

A N N O T A T I O N S.

stians.) Adhering to Christ will add the Reward of Everlasting Habitation to the Son of the Right hand (i.e. to him whom God accepts or esteems;) Or thus, The Son of the Right hand (i.e. Christ) will add the Reward of an Everlasting Habitation to them that adhere to God.

I freely leave the Reader to make his Own Judgment concerning the Weight that ought to be given to the foregoing Interpretation. I shall only say, that to me it seem'd to carry in it at least so great Ingenuity, as to deserve not to be pass'd by here without being taken notice of.

To All that has been afore observ'd out of Mr Mede concerning the Tribes of Israel, I shall add this, that One Reason why Dan is wholly left out, (besides them abovemention'd out of Mr Mede) is look'd upon by the Ancients to be this, viz. that the Person who is most properly denoted by Antichrist, is to be of the Tribe of Dan. Which being contrary to Mr Mede's Notion of Antichrist, therefore (I suppose) he took no notice of this Reason here mention'd, for the Tribe of Dan not being nam'd as One of the Twelve Tribes in this Vision.

(g) The Reader will, I suppose, presently observe, how this Vision is here understood in a different Sense, from what it is commonly understood in. Namely, the foregoing Vision of the 144 thousand that are seal'd of all the Tribes of Israel being commonly understood only of the Jewish Converts; hence it was natural and necessary according to the common Opinion to understand this Vision only of the Gentile Converts. But since by the whole Analogy of this Book (which all along denotes the Christian Church by the old Jewish) it seems more Reasonable by Israel to understand the Christian Church consisting mostly of Gentile Converts, and consequently to understand the Vision of the seal'd as it is expounded in the Paraphrase; hence it follows that this other Vision must likewise

T E X T.

TRANSLATION.

καὶ γλωσσῶν ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ
 ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς
 λευκὰς καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν.
 10 Καὶ ἔκραζον φωνῇ μεγάλῃ, λέ-
 γοντες· Ἡ σωτηρία τοῦ Θεοῦ ἡμεῶν
 καὶ τοῦ ἀρνίου· ὅτι τῷ θρόνῳ, καὶ τῷ ἀρνίῳ.
 11 Καὶ πάντες οἱ ἄγγελοι ἐστήκεισαν
 κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν
 πνεύματων ζώοντων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου
 ὅτι ὁρῶσιν αὐτοῖς, καὶ προσεκύνουν τῷ
 Θεῷ, 12 λέγοντες, Ἀμὲν· ἡ εὐλογία
 καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ
 ἡ πμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τοῦ Θεοῦ
 ἡμῶν εἰς τὰς αἰῶνας τῶν αἰώνων· ἀμὲν.
 13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέ-
 ρων, λέγων μοι· Οὗτοι οἱ περιβεβλη-
 μένοι τὰς στολὰς τὰς λευκὰς, πῶς εἰσὶ,
 καὶ πόθεν ἦλθον; 14 Καὶ εἶρηκα αὐτῷ·
 Κύριέ ἐστι με, σὺ οἶδας. Καὶ εἶπέ μοι·
 Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλί-
 ψους τοῦ μεγάλου καὶ ἔπλυναι τὰς στο-
 λὰς αὐτῶν, καὶ ἐλεύχονται τὰς αὐτὰς ἐν
 τῷ αἵματι τοῦ ἀρνίου. 15 Διὰ τὸ
 εἶσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λα-
 τρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ
 ναοῦ αὐτοῦ καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου,
 σκηνώσει ἐπ' αὐτούς. 16 Οὐ πεινά-
 σουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ
 πέσῃ ἐκ αὐτῶν ὁ ἥλιος, οὐδὲ πᾶν καῦμα.

and tongues, stood before the
 throne, and before the Lamb,
 clothed with white robes, and
 palms in their hands;

10 And cried with a loud
 voice, saying: Salvation to
 our God which sits upon the
 throne, and unto the Lamb.

11 And all the angels stood
 round about the throne, and
 about the elders, and the four
 * living creatures, and fell be-
 fore the throne on their faces,
 and worshipped God,

12 Saying, Amen: Blessing,
 and glory, and wisdom, and
 thanksgiving, and honour, and
 power, and might be unto our
 God, for ever and ever.
 Amen.

13 And one of the elders an-
 swer'd, saying unto me, * Who
 are these that are array'd in
 white robes, and whence came
 they?

14 And I said unto him, Sir,
 thou knowest. And he said to
 me, These are they who came
 out of great tribulation, and
 have wash'd their robes, and
 have made them white in the
 blood of the Lamb.

15 Therefore are they be-
 fore the Throne of God, and
 serve him day and night in his
 temple: and he that sits on the
 throne shall dwell among
 them.

16 They shall hunger no
 more, neither thirst any more,
 neither shall the sun light on
 them, nor any * burning heat.

P A R A P H R A S E.

of the Jews as well as the whole Body of the Gentiles inhabiting this our World or Hemisphere being then to be converted unto the Faith of Christ: This great Multitude methought stood with white robes, denoting their being approv'd of God, and receiv'd into the Number of the Blessed, and with Palms in their hands, denoting their Triumph over the Enemies of the Church: 10 And cryed with a loud voice, saying, *We ascribe our Salvation to our God which sits upon the Throne, and unto the Lamb.* 11 And all the Angels stood round about the Throne, and about the Elders, and the four living Creatures, and fell before the Throne on their faces, and worshipped God, 12 Saying; Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God, for ever and ever. Amen. 13 And one of the Elders answer'd saying unto me: *Knowest thou, Who are these that are array'd in White robes, and whence came they?* 14 And I said unto him, Sir, *I know not, but thou knowest, and therefore I desire thee to tell me.* And he said unto me, These are they who came out of great Tribulation, and have wash'd their Robes, and made them White in the blood of the Lamb, *i. e. have obtain'd to this Happy State they are here represented in, because they endur'd Persecution for the sake of Christ, and persever'd Faithfull unto the end.* 15 Therefore are they represented here as standing before the Throne of God, and serve him day and night in his Temple, *which is represented unto thee all along on the Theater of these Apocalyptical Visions;* and he that sits on the Throne shall dwell or be present in a more immediate and glorious manner among them. 16 They shall hunger no more, neither thirst any more; neither shall the Sun (*b*) light on them, nor any burning heat, *i. e. no Affliction or Persecution shall befall them.*

17 For

A N N O T A T I O N S.

be understood as in the Paraphrase: Especially since what is said v. 14—v. 17. can't be tolerably apply'd to any State of Christianity yet past, or to any other than that mention'd to come in the Paraphrase, and more fully describ'd Ch. 21, and 22. Indeed He that can understand the Expressions here used of the Reformation and Times since that hitherto, must be very Sanguine, and think more highly of the Body of the Protestants than they yet (it is to be fear'd) deserve.

V. 10. † *Κελεύουσιν*, not *καλέουσιν*, in Alex. and several other MSS. and in Vulg. Lat. and Ethiop. Versions, and Cyprian.

Ibid. † *Τῷ Θεῷ ὑμῶν* is read in Alex. and several other MSS. and in all the four old Versions; and in Arethas &c.

V. 14. † *Μυ* is read in several MSS. and in Vulg. Lat. Syr. and Arab. Versions, and in Arethas, and Cyprian. It might therefore be render'd, *My Lord*, and no wonder, since the same Appellation we find given to meer men in Scripture. However I have retain'd the Common Translation as agreeing well enough to the meaning of the Words in this place, *Κύριε μου* exactly answering to the French *Monsieur*, which answers to our *Sir*.

Ibid. † *Αὐτῶν*, and not *πλὴν αὐτῶν*, is read in some MSS. still, and was read in those follow'd by all the four Ancient Interpreters, &c.

(*b*) Here seems to be an Allusion to *Psal.* 121. 6.

V. 17.

TEXT.

TRANSLATION.

17 Οτι ὁ ἀρνίον ὁ ἀνά μέσον τῶ θρόνου
ποιμαίνει αὐτοὺς, καὶ ὁδηγήσιν αὐτοὺς ἐπὶ
† ζωῆς πηγῆς ὑδάτων· καὶ ἔξαλείψῃ
ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶ ὀφθαλ-
μῶν αὐτῶν.

Κεφ. η'. Καὶ ὅτε ἤνοιξε ὁ σφρα-
γῖδα πρὶν ἐξέρχου, ἐγένετο σιγή ἐν τῷ
ὕδατι ὡς ἡμῶριον. 2 Καὶ εἶδον τοὺς
ἐπὶ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ
ἐστῆκασιν· καὶ ἐδόθησαν αὐτοῖς ἐπὶ σάλ-
πιγγας. 3 Καὶ ἄλλος ἄγγελος ἦλθε,
καὶ ἐστῆ ἐπὶ τὸ θυσιαστήριον, ἔχων
λίβαντον χρυσοῦν· καὶ ἐδόθη αὐτῷ
θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς
προσευχαῖς τῶ ἁγίων πάντων, ἐπὶ τὸ
θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ
θρόνου. 4 Καὶ ἀνέβη ὁ καπνὸς τῶ
θυμιαμάτων ταῖς προσευχαῖς τῶ ἁγίων,
ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.

17 For the Lamb which is
in the midst of the throne, shall
feed them, and shall lead them
unto fountains of waters of
life: and God shall wipe away
all tears from their eyes.

Chap. VIII.

And when he had open'd the
seventh seal, there was silence
in heaven about the space of
half an hour.

2 And I saw the seven angels
which stood before God; and
to them were given seven trum-
pets.

3 And another angel came
and stood at the altar, having
a golden censer; and there was
given unto him much incense,
that he should offer it with the
prayers of all Saints upon the
golden altar, which was before
the throne.

4 And the smoke of the
incense which came with the
prayers of the saints, ascended
up before God, out of the an-
gel's hand.

5 Καὶ

PARAPHRASE.

17 For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto Fountains of Waters of Life, and God shall (bb) wipe away all tears from their Eyes: i. e. Christ shall rule and protect them, and bless them with all the Comforts of Life, so as there shall be no more Cause of Grief unto them. Namely as in the Vision from v. 1. to v. 8. of this Chapter is represented the Care of God over the Faithfull, during the Decay of the Roman state; so in the other Vision, contain'd in the remaining part of this Chapter, is represented the great Reward and Happiness of the Faithfull, at Christ's second Coming to judge the World, and to begin his Reign on Earth, wherein his Saints shall reign with him. So that these two Visions shew in short the State of the whole Interval of Time belonging to the seventh Seal: which now comes to be more particularly described.

Chap.

PARAPHRASE.

Chap. VIII. And, as by the First six Seals has been represented the State of the Roman Empire as yet standing and flourishing, so by the seventh Seal is represented the Fall of the Roman Empire, and that in respect of seven more remarkable Steps or Degrees of its Fall, denoted respectively by the seven Trumpets. For altho' the said Empire was become Christian, or, which is the same, altho' Christianity was under the sixth Seal become the allow'd and Establish'd Religion of the said Empire; (1) yet this would not keep God from avenging the Blood of his Martyrs, which had been formerly slain by the Authority or Magistrates of the said Empire. As the (k) Souls of the Martyrs bad, under the cruel Persecution of the fifth Seal, begg'd of God to avenge their Blood; so God had promis'd to do it, when the Roman Empire should have fill'd up its Measure, by killing such Saints as then remain'd to be slain. And this Time was now come. Wherefore when He, viz. the Lamb or Christ had open'd the seventh Seal, there was silence in Heaven about the space of Half an hour, namely (l) in allusion to the Jewish Rite of keeping Silence, and the People praying every one to himself, while the Incense was offer'd by the Priest. 2 And, during the said Half-hour's Silence, I saw the Seven principal Angels (or Spirits mention'd Ch. i. 4.) which stood before God; and to them were given seven Trumpets, whereby were to be denoted the seven more remarkable Steps of the Downfall of the Roman Empire or State. 3 And also, according to the foremention'd Rite of the Jewish Service, as the Jewish Priest was wont to offer up Incense at the Altar of Incense, during the Half-hour's Silence, when the People pray'd every one silently to himself; so during the Half-hour's Silence in this Vision, another Angel (besides the Seven mention'd v. 2.) came and stood at the Altar of Incense, which was in the Temple that appear'd on the Theater of this Whole Revelation, having a golden Censer, and there was given unto him much Incense, that he should offer it with the Prayers of all Saints, upon the golden Altar which was before the Throne. 4 And the smoak of the Incense, which came with the Prayers of the Saints, ascended up before God, out of the Angel's hand; and thereby God call'd

XI.
A Revelation and Representation of God's Purpose to revenge the Blood of the Martyrs on the Roman State, by bringing it to Ruin by Seven more Remarkable Steps, denoted by the Seven Trumpets given to the seven Angels.

ANNOTATIONS.

V. 17. † So Alex. and many other MSS. also Vulg. Lat. and Ethiop. Versions; and Arethas, and Cyprian.

(bb) Compare Chap. 21: 3, 4, &c. whence it plainly appears, that the State here describ'd is the same with that describ'd there.

(i) Thus the great Piety of Josiah could not exempt the Kingdom of Judah from being punish'd and destroy'd for the shedding of Innocent Blood, especially under Manasses. (k) See Chap. 6. 10, 11.

(l) While the Sacrifices were offering, (which was the First part of the Temple-Service) it was usual for the Singers to sing, and the trumpets to sound, as we read 2 Chron. 29. 26 — 28. But at the time of Incense there was kept Silence, the people praying to themselves, as Luke 1. 10.

TEXT.

TRANSLATION.

5 Καὶ εἴληφεν ὁ ἄγγελος τὸ λιβανωτὸν,
καὶ ἐγέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ θυσα-
στηρίου, καὶ ἔβαλεν εἰς τὴν γῆν. καὶ ἐγένοντο
φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

6 Καὶ οἱ ἐπὶ τὰ ἑπτὰ ἄγγελοι ἔχοντες τὰς
ἐπὶ τὰ σάλπιγγας, ἠτοίμαζον ἑαυτοὺς ἵνα
σαλπύσωσι. 7 Καὶ ὁ ὡρώτος ἄγγελος
ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ
μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς
τὴν γῆν. καὶ τὸ ἕκτον τῆς γῆς κατε-
χέθη, καὶ τὸ τρίτον τῶν δένδρων κατεχέθη,
καὶ πᾶς χόρτος χλωρὸς κατεχέθη.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλ-
πισε, καὶ ὡς ὅρα μῆλα περὶ χερσὶν

5 And the angel took the censur, and fill'd it with fire of the altar, and cast it *upon the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels, which had the seven trumpets, prepar'd themselves to found.

7 And the first angel founded, and there follow'd hail and fire mingled with blood, and *it was cast upon the earth: and the third *part of the earth was burnt up, and the third part of trees was burnt up, and all green grafs was burnt up.

8 And the second angel founded, and as it were a great

μύρον

ANNOTATIONS.

V. 7. † *Es* is read in Alex. and several other MSS. and in Vulg. Lat. Version and Arethas.

Ibid. † *Τὸ τρίτον τῆς γῆς* &c. is read in Alex. and many other MSS. and in Vulg. Lat. Syr. Arab. and Ethiop. Versions; and Arethas.

(m) Compare *Isai.* 28. 2. and 30. 30. whence it will appear that *Hail-stone* is us'd in Prophetical Representations to denote *an Enemy's Falling on a Country*. And because Hail is wont to be attended with Thundring and Lightning, especially in Hot Countries, hence *Fire* is join'd with *Hail* here and in other places. But St John adds also here Blood which is præternatural, that he might thereby intimate that this Vision did foretell Great Slaughtering in a special manner. Compare also *Isai.* 32. 19. and the Chaldee Paraphrast on the place.

(n) It is not to be doubted, but that this Expression, *the Third part of the Earth*, is to be understood in such a sense, as will hold Analogy with that other Expression (Chap. 6. 8.) of *the Fourth part of the Earth*: that is, Common Reason requires that these Expressions be so understood, as that a *Third* part of the Earth should be *bigger* than a *Fourth* part of the Earth. But now *the Parts of Europe within the Roman Empire* in St John's days are *less* than an *intire Quarter of the Habitable Earth* even known in St John's days. Wherefore to make the *Third part of the Earth* to denote *the Parts of Europe within the Roman Empire*, (as do's Mr *Whiston* in his Essay pag. 156, 157.) and to make the *Fourth part of the Earth* to denote *no less than an intire Quarter of the Habitable Earth* (as do's Mr *Whiston* in his Essay pag. 143.) is in effect to make a *Third* part of the Earth to be *less* than a *Fourth* part of the Earth. Which being a manifest Absurdity, such an Exposition cannot be true. On which account I adhere to Mr *Mede* as to the Reason of the Roman Empire being denoted by *the Third part of the*

as it were to mind the Prayers of the Saints that were slain during the fifth Seal, and so now purpos'd to execute that Vengeance which they then pray'd for, and he promis'd to take in due time. 5 And in token of God's thus designing to take the said Vengeance, the Angel took the Censer, and fill'd it with fire of the Altar, and cast it on the Earth, denoting thereby the Fire of God's Vengeance being now about to fall down upon the Inhabitants of the Earth. And also in answer as it were to the Prayers of the Saints thus offer'd up with the Incense, there were Voices and Thundrings and Lightnings out of the Throne, and an Earthquake, the usual Prophetick Symbols of Judgments and Calamities, and so denoting that God would now begin to take that Vengeance of the Roman State which the Saints had pray'd for.

6 And accordingly the seven Angels, which had the seven Trumpets, whereby were prefigur'd the seven more remarkable Steps of the Roman Downfall, prepar'd themselves to sound in their proper order. 7 And the first Angel sounded, and there follow'd Hail, and Fire mingled with Blood, and it was cast upon the Earth: and the third part of the Earth was burnt up, and the third part of Trees was burnt up, and all green Grass was burnt up. Where by the Storm of Hail is denoted (as (m) in the Prophetical Writings of O. T.) a terrible Judgment; and by the Fire, and Blood mingled with the Hail, is denoted the Nature of this Judgment, viz. such as should consist in the wasting of Countries with Fire and Sword. And whereas this Hail-storm is confin'd to the (n) Third part of the Earth, thereby is denoted that it was to fall on the Roman Empire, esteem'd a Third part of the then known World. And the specifying of this Earth by Trees and green Grass, may well be understood to denote the Inland part of the said Earth. So that this Judgment may be well interpreted of the terrible (o) Inundation of the Goths, and their wasting the Countries of Europe from Thrace and Greece to the Alps, between the Danube and the Adriatick: which may be fitly esteem'd the Inland parts of the Roman Empire in Europe; and to the European part of the Roman Empire do most of the Trumpets refer.

XII.
The Sounding
of the First Trum-
pet, or Revelation
of the First Step of
the Downfall of the
Roman Empire, viz. by the Irru-
ption of the North-
ern Nations, par-
ticularly of the
Goths.

8 And the second Angel sounded, and as it were a great Mountain burning

XIII.
The Sounding of
the Second Trum-
pet, or Revelation

ANNOTATIONS.

the Earth. In other particulars I have chiefly follow'd Mr Whiston as to the Exposition of the four first Trumpets, as being more Natural and Easy; especially in this respect, that Mr Mede makes the Consular Dignity to be the Sun in the fourth Trumpet; whereas it seems much more reasonable to understand the Emperor himself Augustulus to be there denoted by the Sun. And consequently the Star burning like a Lamp, and call'd Wormwood in the third Trumpet, must be understood, not of Augustulus, as Mr Mede do's, but of some One else.

(o) He that would have Historical Proofs, that the Events did thus answer this and the following Predictions, may consult Mr Whiston's Essay, or Mr Mede's larger Latin Comments on the said Prophecies. It is answerable to my Design of Brevity, to omit citing them here.

H

(p) The

TEXT.

TRANSLATION.

μουν ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα. 9 Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἅσθρ μῆλας χρυσοῦς ὡς λαμπάς, καὶ ἔπεσεν ὅπου τὸ τρίτον τῶν ποταμῶν, καὶ ὅπου αἱ πηγαὶ ὑδάτων. 11 Καὶ τὸ ὄνομα τοῦ ἁστέρος λέγεται Ἀψινθος· καὶ γένηται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπι-κράνθησαν.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοπασθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

mountain burning with fire was cast into the Sea, and the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, dyed; and the third part of the ships were destroy'd.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp; & it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the star is call'd Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darken'd, and the day *appear'd not for a third part of it, and the night likewise.

13 Καὶ

ANNOTATIONS.

(p) The *Sea* being taken here, as in O. T. to denote the *West*, it is natural to suppose that by the *Earth* (mention'd in the first Trumpet, and in contradistinction to the *Sea* here) may be denoted the *East*: which very well agrees to the Event; the Devastations of the Goths being made principally in the *Eastern* parts of Europe.

(q) See *Jerem.* 51. 25. where by a *Mountain* is denoted Old *Babylon*; and also the Destruction thereof is denoted by its being made a *Burnt Mountain*, in the LXX. Version ὅπως ἐμπυρηνήσῃ, exactly agreeable to the Sense wherein St John denotes here the Destruction of Rome by ὅπως πυρὶ καίεσθαι. See also *Isai.* 13. 2. and 37. 24.

(r) That the *Sun*, *Moon* and *Stars* are us'd by the Prophets in the like sense they are here, appears from *Isai.* 13. 10. and 60. 20. where for, *Thy Sun shall no more go down, neither shall thy Moon withdraw it self &c.* the Targum hath,

Thy

P A R A P H R A S E.

burning with Fire was cast into the Sea, and the Third part of the Sea became Blood: 9 and the Third part of the Creatures which were in the Sea, and had life, dyed; and the Third part of the Ships were destroy'd. *Where by the Sea may well be denoted (as in O. T.) the (p) Western parts of the Roman Empire; and by the Sea and Creatures in the Sea and Ships, may be understood the Maritim Countries and Isles in the said Western part of the Empire. So that this Trumpet may be well understood to refer partly to the taking and sacking and burning of Rome, denoted here by the great (q) Mountain burning with Fire; and partly to the Inundation of the other Northern Nations, particularly the Vandals into France, Spain and Portugal, which they made themselves Masters of, as they did afterwards of Africk: All which Countries may be esteem'd the Maritim Countries of the Western part of the Roman Empire.*

10 And the Third Angel founded, and there fell a great Star from Heaven, burning as it were a Lamp; and it fell upon the Third part of the Rivers, and upon the Fountains of Waters. 11 And the name of the Star is call'd Wormwood; and the Third part of the Waters became Wormwood; and many men died of the Waters, because they were made bitter. *Where, as by the Star burning as it were a Lamp seems to be denoted a Comet or Blazing Star; so by the same may well be denoted Attila the Leader of the barbarous Huns, who as he is styl'd here Wormwood, so agreeably thereto is styl'd in Common History, the Scourge of God, and Terror of Men. And consequently by his Falling from Heaven on the Rivers and Fountains of Waters, may be well denoted God's sending or permitting the Huns to waste and destroy several parts of the Roman Empire, especially Lombardy, which abounds with Rivers and Waters.*

12 And the Fourth Angel founded, and the Third part of the Sun was smitten, and the Third part of the Moon, and the Third part of the Stars: so as the Third part of them was darken'd, and the Day appear'd not for a Third part of it, and the Night likewise. *Whereby may well be denoted the Invasion of Italy by the Heruli under Odoacer their Leader, who put down Augustulus the last (r) Western Emperor, and so put an end to the Western Empire, and all its Subordinate Governours: the putting down of the Emperor himself being fitly denoted by the Eclipse of the Sun, and the Day-light appearing no longer; and the Ceasing of the Subordinate Magistrates being fitly denoted by the eclipsing or darkening the Moon and Stars, and the Night, i. e. Night-light not appearing any longer.*

13 And,

A N N O T A T I O N S.

Thy Kingdom shall no more cease, (speaking of Jerusalem) and thy Glory shall not be taken away. See also Jerem. 15. 9. and the Rendering thereof by the Targum. Compare also Ezek. 32. 7. and the Paraphrase thereof in the Targum.

of the Second Step to the Downfall of the Roman Empire, by the Taking of Rome, and Irruptions and Conquests of other Northern Nations, particularly the Vandals.

XIV.
The Sounding of the Third Trumpet or Revelation of the Third Step to the Downfall of the Roman Empire, by the Irruptions of the Huns.

XV.
The Sounding of the Fourth Trumpet, or Revelation of the Fourth Step to the Downfall of the Roman Empire, by the total failure of the Western Empire in Augustulus.

TEXT.

TRANSLATION.

13 Καὶ εἶδον, καὶ ἤκουσα ἐνὸς † ἀετῦ
 πετομένου ἐν μεσσηνίᾳ, λέγοντος
 φωνῇ μεγάλῃ· Οὐαὶ, Οὐαὶ, Οὐαὶ τοῖς
 κατοικοῦσιν ἐπὶ τῆς γῆς, ὅτι τὰ λοιπὰ
 φωνῶν τῶν σαλπήγων τὰ τριῶν ἀγγέλων
 τῶν μελλόντων σαλπίζειν.

Κεφ. 9'. Καὶ ὁ πέμπτος ἄγγελος
 ἐσάλπισε, καὶ εἶδον ἀστὲρα ὅτι τῷ οὐ-
 ρανοῦ πεπιωκότα εἰς τὴν γῆν, καὶ ἐδό-
 δη αὐτῷ ἡ κλεῖς τοῦ φρέατος τοῦ ἀβύσσου.
 2 Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου·
 καὶ ἀνέβη καπνὸς ὅτι τῷ φρέατος ὡς
 καπνὸς χαμίνου μεγάλης· καὶ ἐσκο-
 πώθη ὁ ἥλιος καὶ ὁ ἄρς ὅτι τῷ
 καπνοῦ τοῦ φρέατος. 3 Καὶ ὅτι τῷ
 καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ
 ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν οἱ
 σκορπιοὶ τῆς γῆς. 4 Καὶ ἐρρέθη αὐ-
 ταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς
 γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν

13 And I beheld, and heard
 an *eagle flying thro' the midlt
 of heaven, saying with a loud
 voice; Wo, Wo, Wo to the In-
 habitants of the earth, by reason
 of the *remaining voices of the
 trumpet of the three angels
 which are yet to sound.

Chap. IX.

And the fifth angel sounded,
 and I saw a star fall from hea-
 ven unto the earth, and to him
 was given the key of the bot-
 tomless pit.

2 And he open'd the bottom-
 less pit, and there arose a smoke
 out of the pit, as the smoke of
 a great furnace; and the sun
 and the air were darken'd, by
 reason of the smoke of the pit.

3 And there came out of the
 smoke locusts upon the earth,
 and unto them was given pow-
 er, as the scorpions of the earth
 have power.

4 And it was * said unto
 them, that they should not hurt
 the grafs of the earth, neither
 any green thing, neither any

δένδρον·

ANNOTATIONS.

V. 13. † Αετῦ, not ἀγγέλου, is read in Alex. and several other MSS. and in Vulg. Lat. Syr. and Ethiop. Versions; and in Arethas, &c. Indeed αετῦ seems to have been chang'd into ἀγγέλου by some injudicious Person, who easily consider'd that *Eagles* were not wont to speak, but did not consider at the same time, that this was only a Prophetical Image or Representation, wherein an *Eagle* might Typically be represented to speak here, as well as a Lion, Ox, and Eagle Ch. 4. 7, 8.

(f) Thus Judg. 7. 12. *The Midianites and the Amalekites and all the Children of the East* (i. e. the Arabs) *lay along in the Valley like Locusts* (we render it *Grasshoppers*) *for Multitude*. Compare also Joel 1. 4. and 2. 25. where by the *Locusts* &c. are denoted the Assyrians and Babylonians, who were about to lay waste Judea.

(g) It is observable, that as the Devil first deceiv'd Man, and turn'd him from God, under the shape of a Serpent or Scorpion; so is he here again represented by the H. Spirit under the same shape as about to seduce Mankind.

(u) *Grass,*

PARAPHRASE.

13 And, altho' the Judgments, whereby the Four foremention'd Steps of the Fall of the Roman Empire was to be brought about, were great enough in themselves; yet the Means whereby the further Ruin of the said Empire was and is to be accomplish'd, were and shall be much more grievous, which was thus signified unto me: I beheld, and heard an Eagle (the Ensign of the Roman Standard, and therefore fitly us'd to make known the Wofull Miseries, that were still to come on the Roman State: This Eagle I heard) flying thro' the midst of Heaven, saying with a loud voice, Wo, wo, wo to the Inhabiters of the Roman Earth or part of the World by reason of the remaining three Wofull or much greater Calamities, which are to come upon them, and are to be prefigur'd in order after the Voices of the several Trumpet of the three Angels of the Seven, which are yet to found.

Chap. IX. And accordingly the Fifth Angel founded, and I saw a Star fall from Heaven unto the Earth, and to him was given the key of the bottomless Pit; where by the falling Star is denoted the Devil or Prince of the fals Angels, and by the Key of the bottomless Pit being given to him is denoted the Power given to him more particularly of framing and spreading abroad in the World the Infernal or Hellish Doctrine of Mahometanism. 2 And accordingly he open'd the bottomless Pit, and there arose a smoke out of the Pit, whereby is denoted Mahometanism, which false and impious Doctrine, by reason of its spreading mightily, is here represented as the Smoke of a great Furnace; and the Sun and the Air were darken'd by reason of the Smoke of the Pit, i. e. great part of the Christian World was overrun and infected with this impious Doctrine of Mahomet. 3 And there came out of the Smoke Locusts upon the Earth; i. e. among those that were seduced by Mahometanism were the Arabs or Saracens, who may be fitly denoted by Locusts, not only because they swarm (s) for Multitude like Locusts, but also in allusion to the Locusts that came out of their Country and were one of the Plagues of Egypt, as they were now to be of the Christian World; and accordingly unto them was given Power, not only to destroy or depopulate Countries as Common Locusts do; but as the (t) Scorpions of the earth have Power to poison with their Sting, so these Spiritual Locust-Scorpions had Power to infect Countries with the Poison of Mahometanism, as well as to conquer and plunder them. 4 And it was said unto them, that they should not hurt (u) the Grass of the Earth, neither any Green thing, neither any Tree, i. e. should not hurt any other Men of whatever Rank or Degree,

XVI.
The Three remaining Steps to the Downfall of the Roman Empire are to be Three greater Calamities than the foregoing.

XVII.
The Sounding of the Fifth Trumpet, or Revelation of the Fifth Step to the Downfall of the Roman Empire, viz. by the Conquests of the Saracens, and spreading of Mahometanism.

ANNOTATIONS.

(u) Grass, and Green things and Trees being what Common Locusts are wont to devour, they are therefore here us'd to denote the Men, that were not to be devour'd by these Prophetical Locusts; and so the following Antithesis plainly expounds them.

TEXT.

TRANSLATION.

δένδρον· εἰ μὴ τὸς ἀνθρώπους μόνους,
οἵτινες ἔκ ἔχουσιν τὴν σφραγίδα τῆς Θεοῦ
ἐπὶ τῇ μετώπῳ αὐτῶν. 5 Καὶ ἐδόθη
αὐτοῖς ἵνα μὴ ἀποκλείωσιν αὐτούς, ἀλλ'
ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βα-
σανισμὸς αὐτῶν ὡς βασανισμὸς σκορ-
πίου, ὅταν παῖσῃ ἄνθρωπον. 6 Καὶ
ὡς ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ
ἄνθρωποι τὴν θάνατον, καὶ τὸ ἐν μὴ εὕρουν-
σιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν,
καὶ φεύζεται ὁ θάνατος ἀπ' αὐτῶν.
7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια
ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ
ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς τέφραι
ὅμοιοι ἡλιοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς
πρόσωπα ἀνθρώπων. 8 Καὶ εἶχον τρί-
χας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες
αὐτῶν ὡς λέοντων ἡρώ. 9 Καὶ εἶχον θώ-
ρακας ὡς θώρακας σιδηρῆς· καὶ ἡ φωνὴ
τῶν περὶ αὐτῶν ὡς φωνὴ ἀρμάτων
ἵππων πολλῶν τρεχόντων εἰς πόλεμον.
10 Καὶ ἔχουσιν ὕαδες ὁμοίας σκορπίου, καὶ
κέντρα· καὶ ἐν ταῖς ὕαδιν αὐτῶν ἡ ἐξουσία
αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

tree; but only those men, who have not the seal of God in their foreheads.

5 And to them it was given, that they should not kill them, but that they should be tormented five months: and their torment was as the Torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to dye, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepar'd unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron: and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and stings: * and in their tails was their power to hurt men five months.

II Καὶ

ANNOTATIONS.

V. 6. † So Alex. and many other MSS. as also Arethas.

V. 10. † So Alex. and several other MSS. also Syr. Version, and Arethas.

(*) It is observ'd by Mr Whiston, that the parts of the Christian World overrun by the Saracens were the Greek Churches in Asia, and the East parts of Europe adjoining: the South parts of Italy as far as Rome, Spain and Portugal, and the Isles between Europe, Asia and Africa: In all which Countries the Purity of Christianity was corrupted by Idolatry.

(†) It is very probable that this Plague is said to last five Months, agreeable to the Type of Common Locusts, which last so long, according to the Observation of Naturalists.

PARAPHRASE.

gree, but only (x) those Men who have not the Seal of God in their foreheads, i. e. such Christians as did not worship God with true Christian Worship. 5 And to them, viz. the Saracens it was given, that they should not kill them, i. e. quite put an End to the yet remaining Roman Empire, nor to the now arisen Papal Kingdom in the West; but that they, i. e. the Inhabitants of the Countries of the once Roman Empire should be only tormented by the Saracens (y) five propheticall Months, i. e. about 150 years: and their Torment was as the Torment of a Scorpion, when he striketh a Men, i. e. the principal Mischief done by the Saracens was the Poisoning the Nations with the doctrine of Mahomet, as a Scorpion poisons a Man when he strikes him with his Tail, and so stings and thereby torments him. 6 And in those days shall men seek Death, and shall not find it; and shall desire to dye, and Death shall flee from them; i. e. the Miseries shall be then so great, that Men shall be weary of their very lives. 7 And the Shapes of the Locusts were like unto horses prepar'd unto Battle, whereby is denoted the Warlike temper of the Saracens; and on their heads were as it were Crowns like Gold, denoting the Largeness of their Conquests; and their Faces were as the Faces of Men, whereby is denoted that these Locusts were not to be understood of Common Natural Locusts, but of Men figuratively so call'd: 8 And they had Hair as the Hair (z) of Women, denoting these Men to be Arabians, it being customary for them not to cut the Hair of their Heads, but to wear it Long like Women; and their Teeth were as the Teeth of Lions, denoting their Fierceness and Cruelty: 9 And they had Breast-plates as it were Breast-plates of Iron; and the sound of their Wings was as the sound of Chariots of many Horses running to Battle, whereby is further denoted that the Saracens were a strong Warlike Nation. 10 And what is particularly to be observ'd, & therefore as it has been afore intimated more than once, so is here again to be taken notice of, and more fully express'd, is this, viz. that they had Tails (a) like unto Scorpions, and Stings: and in their Tails was their power to hurt men five Months: i. e. the most dreadfull and fatal mischief they should do, was infecting the World with the poyson of Mahometanism: This

ANNOTATIONS.

Naturalists. See Pliny lib. 11. c. 29. But Mr Mede observes that God was pleas'd that this Determination of Time should answer, not only to the Type, but also to the Antitype; inasmuch as Providence permitted the Saracens typified by the Locusts to infect Italy, the Principal Country, & the Ring-leader in that Sin which brought this Plague (viz. the Worship of Saints and Images) from A. D. 830. to A. D. 980, that is 150 years, or five Propheticall Months. He that would see more concerning these five Months, let him consult Mr Whiston's Essay under the Fifth Trumpet.

(z) Thus Pliny (lib. 1. c. 28.) says of the Arabs, that they use *intonso crine*: And therefore what is quoted by some out of Herodotus for to shew that the Arabs do cut their Hair, must be understood of the Hair of their Beards, not of their Heads.

(a) By having Tails like unto Scorpions, Mr Whiston understands that the Latter ages of the Saracens Empire, as well as the Former, were infected with the same Imposture

TEXT.

TRANSLATION.

11 Καὶ ἔχουσιν ἐπ' αὐτῶν βασιλέα
τοὺς ἄγγελοι τῆς ἀβύσσου· ὄνομα αὐτῶν
Ἑβραϊστὶ Ἀβασδδὼν, καὶ ἐν τῇ Ἑλληνικῇ
ὄνομα ἔχει Ἀπολλύων. 12 Ἡ Οὐαὶ
ἡ μία ἀπῆλθεν, ἰδὺ ἔρχονται ἐπὶ δύο
Οὐαὶ μετὰ ταῦτα.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε,
καὶ ἤκυσσε φωνὴν μίαν ὡς τὸ κροτάλιον
τῆς θυσιαστικῆς· καὶ χερσὶν αὐτοῦ ἐνώπιον τοῦ
Θεοῦ, 14 λέγουντες τῷ ἕκτῳ ἄγγέλῳ,
ὃς εἶχε τὴν σάλπιγγα· Λύσον τὰς τέσσα-
ρας ἄγγελους τὰς δεδεμμένους ἐπὶ τῷ
ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 Καὶ
ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοι-
μασμένοι εἰς τὸ ὥραν καὶ ἡμέραν καὶ

11 And they had a king o-
ver them *the angel of the bot-
tomless pit: whose name in the
Hebrew tongue is Abaddon,
* and in the Greek tongue he
hath his name Apollyon.

12 * The first Wo is past,
* behold there comes two Wo's
more after this.

13 And the sixth angel
founded, and I heard a voice
from the * horns of the golden
altar, which is before God,

14 Saying to the sixth angel,
which had the trumpet, Loose
the four angels, which are
bound in the great river Eu-
phrates.

15 And the four angels were
loos'd, which were prepar'd for
an hour, and a day, and a
μῆνα

ANNOTATIONS.

Imposture of Mahomet; and by *their having Stings in their Tails*, he under-
stands, that these Latter ages did as well afflict the *Roman Empire* in the *West*,
as the Former had done in the *East*.

V. 13. † *Τισαῖραν* is not read in Alex. MS. nor in Syr Ethiop. & Arab. Ver-
sions: nor yet in old Latin Writers and *Bede*. It is likely to have been added
by way of Explication.

(b) Mr *Mede* is of opinion, that the Devil is here call'd *Abaddon*, a name no
where else in Scripture us'd to denote him, on one of these two Accounts: Either
forasmuch as the Mahometans boasting, that they worship only the One God
who is the Creator of the Universe, and is call'd in Chaldee and Syriack *ABUDA*,
and is styl'd likewise by the Arabs *ABDI the Eternal*; by this Likeness of name
the H. Spirit would intimate, that the Mahometans are so far from worshipping
(as they contend) *ABUDAN* or *ABDIN*, the *Eternal Creator* of the World; that
on the contrary in the esteem of God himself (whom they will have to be but
one Person, and not to be address'd to thro' Christ) they have not in reality Him
the *Maker* of the World, but the wicked Angel *ABADDON* the *Destroyer* of the
World, for their King and God. Just as when the followers of *Jeroboam* thought
they worshipp'd the *God of Israel* by worshipping their Calves, the Scripture ne-
vertheless says, that they Sacrificed to *Devils*. 2 *Chron.* 11. 15. Or else in allu-
sion to the Common name of the Kings of that part of *Arabia*, whence *Maho-*
met first came with his Locusts: for those were call'd successively *OBODÆ* from
an ancient King *OBODAS*, who was Deify'd by his People. Mr *Whiston* by this
King whose name is *Abaddon*, understands *Mahomet*, the grand Impostor him-
self, call'd *Abaddon*, i. e. the *Destroyer*, because he ordain'd that his Religion
should

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This being no other than a truly Devilish Doctrine, and therefore represented, not only afore to arise like Smoke out of Hell, and again and again to be as the Sting of the Old Serpent or Scorpion, the Devil; but also in the following verse to be propagated by the very Subjects of the Devil; for adds St John, 11 And they, i. e. the Locusts or Saracens who propagated Mahometanism, had a King over them, the Angel of the bottomless pit afore mention'd; whose name in the Hebrew tongue is Abaddon(b), and in the Greek tongue he has his name Apollyon, agreeing to the signification of the Hebrew word, and each denoting in English The Destroyer, being (as it seems) peculiarly so styl'd here, on account of the Multitudes that He shall destroy eternally by seducing them to embrace Mahometanism. 12 When these things have happen'd, then the First Wo is past: behold, there come Two Woes more after this, there being Three Woes afore mention'd (Cap. 8. 13.) in all to come.

13 And the Sixth Angel sounded, and I heard a voice from the Horns of the golden Altar, which is before God, 14 Saying to the Sixth Angel which had the Trumpet: Loose the four Angels which preside over the four (c) Kingdoms of the Turks, which are hitherto bound in or by the great river Euphrates: i. e. Whereas Divine Providence has hitherto saw fit not to suffer the Turks to break into the Eastern part of the Roman Empire, so as to extend and settle their Dominions on the West side of the River Euphrates; now it seems good to the same Divine Providence, that they should break into the said Eastern Empire of the Romans, and extend their Dominions on the West of the Euphrates. 15 And accordingly the four Angels were loos'd, i. e. the Turks did pass over and break into the Eastern part of the Roman Empire that yet remain'd, and by degrees conquer it, which were as it were prepar'd by Providence for this purpose; namely so as after (d) an Hour, and a Day, and a Month, and

XVIII.
The Sounding of the Sixth Trumpet, or the Revelation of the Sixth Step to the Downfall of the Roman Empire, viz. by the Conquest of the Turks, and further Spreading of Mahometanism.

A N N O T A T I O N S.

should be propagated by the Sword, instead of Miracles, and thereby set the Saracens upon all their After Wars and Desolations. And this Exposition would be preferable, was it not that the said King is here expressly styl'd the Angel of the bottomless Pit, which can't be tolerably apply'd to Mahomet, but only to Satan.

(c) Concerning these four Kingdoms of the Turks, see Mr Mede or Mr Whiston on the place.

(d) Mr Mede supposes this Interval to begin at A. D. 1057. when the Turks by taking Bagdat put an end to the Saracen Empire; and to end A. D. 1453. when the Turks took Constantinople, and so put an end to the Roman Empire in the East. For this Interval is exactly 396 years, whereof a Prophetical Day makes one year, a Prophetical Month 30 years, and a Prophetical Year 365 years. And the Agreement of the Event to the Prophecy is so accurate herein, that Mr Mede doubted not but the like Agreement would hold good as to the Hour mention'd in the Vision, if Historians had left an Account of the odd time above compleat years, when the Inauguration of Tangrolipix was. Had it not been for the foremention'd Agreement of the Event with the Prophecy, Mr Mede

T E X T.

TRANSLATION.

μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκλείνωσι τὸ τρίτον τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς στρατομάτων ἦ ἱππικῶν δύο μυριάδες

μυριάδων καὶ ἤκαστα τῶν ἀριθμῶν αὐτῶν. 17 Καὶ ὣτως εἶδον τὰς ἱππικὰς ἐν τῇ ὁράσει, καὶ τὰς καθήμενὰς ἐπ' αὐτῶν,

ἔχοντες θώρακας πυρίνους, καὶ ὑακινθίνους, καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στόματων αὐτῶν ἐκπορεύετο πῦρ καὶ καπνὸς καὶ θεῖον. 18 ὑπὸ τῶν τριῶν τούτων ἀπεκρίναντο τὸ τρίτον τῶν ἀνθρώπων, ἅ καὶ τὸ πῦρ καὶ ἅ καὶ τὸ καπνὸς καὶ ἅ καὶ τὸ θεῖον ἐκπορευομένης ἐκ τῶν στόματων αὐτῶν. 19 Ἡ δὲ ἐξουσία τῶν ἵππων ἐν τοῖς στόμασιν αὐτῶν ὅτι, καὶ ἐν ταῖς ὀπίσθεν αὐτῶν· ἡ δὲ ὁμοίαι αὐτῶν ὅμοιαι ὄφειν,

month, and an year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand : & I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of hyacinth, and of brimstone : and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone.

18 By these three * plagues was the third part of men kill'd, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For the power * of the horses is in their mouth, and in their tails : for their tails were like unto serpents, and

ἐχούσαι

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tells us, by the Angels being prepar'd for an hour and a day and a month and a year, he should have understood, their being prepar'd against any Occasion, whether the Work they were to be employ'd in would take up greater or lesser time. The Reader may consult also Mr *Whiston*, who has made further and some *New Remarks* on this Head.

V. 18. † The Alex. and many other MSS. as also Arethas &c. add here πῦρ καὶ καπνὸς καὶ θεῖον. But the πῦρ plainly refers to the *Fire*, *Smoke* and *Brimstone*. And as πῦρ καὶ καπνὸς καὶ θεῖον is not read in Syr. Arab. or Ethiop. Versions, so it seems to be injudiciously added.

V. 19. † So Alex. and several other MSS. also Vulg. Lat. Syr. and Arab. Versions; and Arethas, &c.

(e) The Turkish Armies are here represented by *Horsemen*, because as Mr *Whiston* says, their Forces chiefly consist in Horse : but Mr *Mede* thinks rather it is because this is the Character made use of by *Ezekiel* to describe the Nation of *Magog*, from which the Turks sprang. See *Ezek.* 38. 4, 15. Or else because the Turks, on account of the Countries now for a long time inhabited by them, were esteem'd, and are thence call'd by Historians that write of those times, *Persians*, which word in the Hebrew tongue signifies *Horsemen*.

(f) In like manner it is to be conceiv'd, as Mr *Mede* observes, that in other Visions,

PARAPHRASE.

and a Year taken in a Prophetical sense to denote Three hundred ninety six years and some odd Days from their Beginning to be prepar'd by Providence for this Work (i. e. from their taking Bagdat the Capital of the Saracen Empire,) they should take the Capital of the Eastern Roman Empire Constantinople, and so put an End to the said Roman Empire in the East, which is denoted by their being said to be prepar'd for to slay the Third part of Men, i. e. to put an end to the remaining, viz. the Eastern part of the Roman Empire, which Roman Empire when entire was esteem'd a Third part of the World. 16 And the Number of the Army of the Turks, who may be denoted here by (e) Horsemen on several accounts, were two hundred thousand thousand, i. e. very Great. And I did not stand to number them, but (f) I heard or was told that the Number of them was thus very Great. 17 And thus I saw the Horses in the Vision or in Appearance, and them that sat on them, having Breast-plates of Fire, and of Hyacinth, and of Brimstone: and the Heads of the Horses were as the heads of Lions; and out of their Mouths issued Fire, and Smoke, and Brimstone: Where by Fire and Smoke and Brimstone and Hyacinth are denoted Guns and Gunpowder, which then began first to be us'd; and therefore the like Image or Representation is no where else to be met with in sacred Scripture. Now such as fight with Guns, appear to their Enemies as cover'd with Breast-plates of Fire, and of Hyacinth, and of Brimstone, because of the Medium or Air about and between them being fill'd with Fire, Smoke, and the smell of Brimstone; and likewise the Fire, Smoke, and Brimstone seem to such as look on in the opposite Army, as issuing out of the Mouths of the Horses; and hereby also the Horses heads look Terrible, denoted here by looking as the heads of Lions. 18 By these three plagues was the Remainder of the Third part of Men kill'd, i. e. was Constantinople taken, and so an End put to the part of the Roman Empire which had hitherto remain'd in the East; namely by the Fire, and by the Smoke, and by the Brimstone which issued out of their Mouths, i. e. by the means of the Guns and Canons made use of by the Turks. 19 For the Power of the Horses is in their Mouth, i. e. the principal means whereby the Turks Conquer'd the Eastern Roman Empire by taking its several strong Cities and Towns, and especially Constantinople, was their Guns and Canons: and yet all their Power of hurting consisted not in this only, but also in their Tails (like that of the Locusts or Saracens :) For their Tails were like unto (g) Serpents, and

ANNOTATIONS.

Visions, as often as any thing is related which could not be represented to the sight, St John was inform'd as to such a Particular by a Voice.

(g) See note (y) in this Chapter. The Reason why the Saracens are represented by Locusts with Scorpions Tails, and the Turks by Horses, whose Tails were like unto Serpents, and had heads, is only (as Mr Mede supposes) in Analogy to the Natural shape of Common Locusts and Horses.

TEXT.

TRANSLATION.

ἐχουσι κεφαλὰς· ἔν αὐταῖς ἀδικῶσι.

had heads, and with them they do hurt.

20 Καὶ οἱ λοιποὶ τῶ ἀνθρώπων, οἱ ἔκ ἀπεκλάνθηζ ἐν ταῖς πληγαῖς τῶνταις, ἔτε μελενόηζ ἐκ τῶ ἔρῶν τῶ χειρῶν αὐτῶν, ἵνα μὴ ὀροσκυνήσωσι τὰ δαιμόνια, ἔ εἰδωλα τὰ χρυσᾶ ἔ τὰ ἀργυρᾶ ἔ τὰ χαλκᾶ ἔ τὰ λίθινα ἔ τὰ ξύλινα, ἃ ἔτε βλέπειν δύναζ, ἔτε ἀκέειν, ἔτε ὀριπαλεῖν.

20 And the rest of the men, who were not kill'd by these plagues, yet repented not of the works of their hands, that they should not worship Devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 καὶ ἔ μελενόηζ ἐκ τῶ φόνων αὐτῶν, ἔτε ἐκ τῶ φαρμακειῶν αὐτῶν, ἔτε ἐκ τῶ πορρείας αὐτῶν, ἔτε ἐκ τῶ κλεμμάτων αὐτῶν.

21 Neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts.

Κεφ.

ANNOTATIONS.

(b) As it is here said only in general v. 20 that *the Rest of the Men* repented not, so thereby may be comprehended, not only *Papists* as some are willing to imagine, but also *Protestants* too. And certain it is, that some of the Sins specified afterwards are practis'd by Protestants as well as Papists, and that with as little Shame or Notion of their being Sinfull; I mean, the Sins of *Fornication* and *Theft* or *Sacrilege*. Nay in this latter Case I fear the *Protestants* are more guilty than the *Papists*, and that in several Respects. On which account I am sorry I can by no means be so Sanguine, as (with Mr *Whiston* p. 269 of his Essay) to see the *Vanity* of all those *Fears*, and pretended *Predictions*, as if there was to be a total *Suppression*, or at least a general *Depression* and *Persecution* of the *Reform'd Religion* before the fall of *Antichrist*. For tho' I believe there shall not be a total *Suppression*; or tho' there may not be so much as a general *Depression* and *Persecution* of the *Reform'd Religion* by the *Antichristian Popish* party; yet I wish there was not so much Reason, as there seems to me to be, to fear that *All Christians* in general, or *All such* in general as profess *Christianity*, whether *Reform'd* or *Unreform'd*, shall suffer much by *Antichrist* most properly so call'd, and his Followers. Who, exactly agreeable to the import of the *Antichristian* name in the highest sense, shall oppose, and as much as in them lies destroy All that profess themselves *Christians*, whether *Papists* or *Protestants*; only with this Difference in the Event, that the followers of *Papery* shall by the just Judgment of God be in a manner, if not quite totally suppress'd, whereas many of the more pure *Reform'd Religion*, i. e. of the Religion reform'd nearest to the *Primitive Standard* and Purity, shall be preserv'd by the special Providence of God thro' those most deplorable, but short Times of *Antichrist* most properly so call'd.

(i) I am induced to understand *Fornication* here, not of *Spiritual* but of *Carnal Fornication*: forasmuch as the Sin of *Spiritual Fornication* had been largely spoken of and describ'd in the foregoing Verse.

(ii) To convince the Reader that I am not single in my Opinion as to this matter, I shall here give him some Passages out of Mr *Mede* to the same purpose. In Epist. 14. B. 4. Mr *Mede* has these Words: Moreover there is a Sin, whereof the whole Body of the Reformation is notoriously guilty; which nevertheless is accounted

P A R A P H R A S E.

and had heads, and with them they do hurt, *i. e.* the Turks (as well as Saracens afore them) did infect the Countries they conquer'd with the poyson of Mahometanism. 20 And the (b) Rest of the Men, *i. e.* of the Christian Inhabitants of the once Roman Empire, who were not kill'd, yet repented not of the Works of their hands, that they should not worship Saints or Angels, this being in effect to worship Devils, and Idols of Gold and Silver and Brass and Stone and of Wood, which neither can see nor hear nor walk, of which Sins the Grecian as well as Roman Church is still guilty: 21 neither repented they of their Murders, the Papists still counting it not only Lawfull but Praise-worthy to kill such as they esteem Hereticks; nor of their Sorceries, the Greek as well as Romish Priests still seducing weak People by pretended Miracles and the like; nor of their (i) Fornication, which the Papists openly allow of in some Cases, and even Protestants make too slight of, and practise too much; nor of their (ii) Thefts, wherein Protestants are very guilty, perhaps more guilty in some respects (*viz* Robbing the Church of its Lands and Revenues, Robbing sacred Things of the Reverence due to them &c.) than any other Christians of whatever Denomination.

Chap.

A N N O T A T I O N S.

accounted no Sin, and yet such an one, as I know not whether God ever passed by without some visible and remarkable Judgment. This seems to call for a Scourge (N.B.) before Antichrist shall go down. And that may be, as far as I know, this fear'd *Clades Testium*. I will not name it, because it is invidious, and I am not willing to be drawn to say so much for the Probability thereof in this case, as perhaps I could. Thus Mr Mede; where the Reader is to observe, that this was written by Mr Mede in answer to a Query of Dr Twisse in Epist. 13. B. 4. *Whether that Fear of a πωληδεῖα almost of our Protestant Profession may not be avoided*; so that hereby it evidently appears that Mr Mede was of a quite different Opinion from that of Mr Whiston just now mention'd in note (b) *viz.* that there is a Vanity in all those Fears and pretended Predictions, as if there was to be a Total Suppression, or at least a general Depression and Persecution of the Reformed Religion before the Fall of Antichrist.

And in Epist. 58. Mr Mede writes thus: *Altius hoc animo meo insedit*, that the Reformed Churches, out of extream abomination of Idolatry, have, according to the nature of men, incurr'd some Guilt before God ἀμείνεια τῷ ἀνθρῳπῳ, by taking away the Distinction almost generally between things Sacred and Prophane, and that they shall one day smart for it. But the prejudices hereabout are so great, that I have little hope to perswade others to my Opinion; yet I could say much for it, and if it be well consider'd, the present Judgments of God upon the Reformation do insinuate some such thing. Let the Godly wise consider it. Divine Judgments have usually some Brand or Stamp upon them, which points at the Sin for which they are inflicted; you may call it a *Sin-mark*. If the passages and grounds of the Continuance of this German War be well consider'd, would not a Man think they spake That of the Apostle, *Thou that batest Idols, dost thou commit Sacrilege*? Thus Mr Mede: to which let me add, that if He saw Reason to say so much in his Days, there is I am sure much more Reason to say the same in these our Days, the Reformed Churches not yet repenting of such their Theft and Sacrilege.

V. 4.

TEXT.

TRANSLATION.

Κεφ. ι'. Καὶ εἶδον ἄλλον ἄγγελον ἰχυ-
ρὸν χαλαβαίνοντα ἐκ τοῦ θανάτου, περιβε-
βλημένον νεφέλῃ· καὶ ἵρις ὅτι τὸ κεφα-
λῆς· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ
πόδες αὐτοῦ ὡς στήλοι πυρρός. 2 Καὶ εἶ-
χεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνε-
γμένον· καὶ ἔθηκε τὸ πόδα αὐτοῦ ἐπὶ τὸ δεξιὸν
ἐπὶ τὴν θάλασσαν, τὸ δὲ ἐκείνου ἐπὶ τὴν γῆν,

Chap. X.

And I saw another mighty
angel come down from heaven,
cloath'd with a cloud: and a
rain-bow was upon his head,
and his face was as it were the
sun, and his feet as pillars of
fire.

2 And he had in his hand
a little book open: and he set
his right foot upon the sea, and
his left foot on the earth;

3 καὶ

ANNOTATIONS.

(k) It is observable that the Original word *βιβλαρίδιον* is not a *single*, but a *double* Diminutive. Namely the Terminations *-ιον* and *-αριον* are both Diminutive; as from *παῖς* is made the Diminutives *παιδίον*, and *παιδάριον*. And consequently the Termination *-αριδιον*, as being made up of the two former terminations, is a double Diminutive. Whence as such a word as *παιδαρίδιον* would express a *little little Boy*, so the word *βιβλαρίδιον* do's strictly denote a *little little Book*, or a *very little Book*. Hence it seems to be a very just Observation of Mr *Whiston* (p. 48. of his Essay) that Mr *Mede* and others after him are mistaken in attributing All that follows after Chap. 10. 8. to this *Little Book*; forasmuch as this is to make the *Little Book* much larger than the *Book*. And therefore, as Mr *Whiston* esteems the *Little Book* to contain only part of Chap. 10. to the end of the fourteenth Chapter; so I agree with him therein, only I think that Chap. 11. 14 — 19. is to be refer'd to the *seal'd* or *bigger Book*; and also that all the latter part of Chap. 14. from v. 13. inclusively, is to be esteem'd also a part of the *seal'd Book*: by which this *Little Book* will appear to be still *Less*.

(l) The Reason why the *Little Book* is styl'd *Open*, and the other a *Seal'd Book*, seems (says Mr *Whiston* p. 48, 49. of his Essay) pretty evident from the Contents of each of them. For as the *Seal'd Book* has none of its Prophecies explain'd to us, as the *Open one* has: so the Contents of the *Seal'd Book* are much obscurer, and more difficult than those in the *Open one*. In the former part of which Reason Mr *Whiston*, when he cites in the Margin *Apoc.* ch. 17. for a proof of a Prophecy explain'd in the *Open Book*, seems to have forgot that he assigns in the very next foregoing page (viz. p. 47.) the said Chap. 17. not to the *Open Book*, but to the *Seal'd One*: But now if Mr *Wh.* be Right in esteeming Chap. 17. for a part of the *Seal'd Book*, as I think he is; then he must be wrong in assigning this Reason for the *Open Book* being so styl'd, viz. *Because Chap. 17. is a Part of the said Open Book*: since it can't be a part both of the *Seal'd* and of the *Open Book*; or if it could be so, one Book could not be more *Seal'd* or *Open* than the other in respect of the very same Chapter.

But Mr *Wh.* adjoins another Reason in these Words: The chief Circumstances — which distinguish the *Seal'd Book* from the *Open Codicil*, and give the fullest account of the Reason why one is call'd a *Seal'd Book*, and the other an *Open one*, are the exact *Durations* of the several Visions distinctly set down and connected together in the *Open Codicil*; but either wholly omitted, or, at least not connected together in the *Seal'd Book*. Now this Reason of Mr *Wh.* tho' it may be

PARAPHRASE.

Chap. X. Now as after the Vision of the fifth Trumpet, there is immediately added (Chap. 9. 12.) this Observation, *The first Wo is past, and behold there come two Woes more. And immediately after that v. 13. begins the Relation of the Vision of the sixth Trumpet in these words; And the sixth Angel sounded &c. so in like manner here after the Vision of the sixth Trumpet should have immediately been added, according to the same Method, this Observation, The second Wo is past; and behold the third Wo comes quickly. And immediately after that should have begun the Vision of the seventh Trumpet in these words, And the seventh Angel sounded &c. as Chap. 11. 15. But it seem'd good to the H. Ghost rather to defer this Observation concerning the second Wo, and together with it the Relation of the Vision of the seventh Trumpet, till Chap. 11. 14, 15. and (as by the Vision of the Seals had been foretold the different States of the ROMAN EMPIRE during the Interval belonging to the said Seals, so) to insert here a Prediction of the different States of the CHURCH during the said Interval, or from the beginning of the first Seal to the end of the sixth Trumpet of the seventh Seal; that so the Connexion between the Prophecy of the seal'd Book and the Prophecy of the little Book might appear. And having thus observ'd the Method of the H. Ghost herein, let us proceed now with the Account given us by St John. I saw another mighty Angel come down from Heaven, cloath'd with a Cloud; and a Rainbow was on his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire, by which Symbols, particularly the Cloud and Rainbow, is usually denoted the Divinity of Him that appears, and therefore this Angel probably was, or denoted no other than, Christ himself. 2 And he had in his hand a (k) Little Book (l) open: and he set his Right foot on the Sea, and his Left foot on the Earth, not only as denoting his Sovereignty over the whole World, but also his Power over the two Beasts that should arise, one out of the Sea, and the other*

XIX.
A Declaration in general concerning the Event of the Seventh Trumpet; together with some particulars preparatory to the Prophecy of the Little Book.

ANNOTATIONS.

be as Good as any that can be drawn from the different Nature of the Contents of the said two Books, yet is liable to several Objections.

For my own part therefore I think that the Reason of the said Names is not to be drawn from the different Nature of the Contents of the said Books, but from other Considerations. Namely the first Book is represented Chap. 5. 1. as Seal'd, because the Contents thereof were not Afore reveal'd, at least in so distinct or particular a manner, till the Lion of the Tribe of Juda prevail'd to open the said Book, and to loose the seven Seals thereof, Chap. 5. 5. But now when our Bl. Saviour had once thus prevail'd to open the Book, and to loose the Seals thereof; then this first Book was no longer a Seal'd, but also an Open Book, as to the Contents thereof, or Prophecies made known thereby unto Us. The Little Book being no other than a sort of Codicil to the former Book, containing Prophecies collateral to the Prophecies of the Seals, it seems therefore to be represented as Open, in order to denote that Christ, by prevailing to open the seal'd Book, did thereby in effect likewise prevail to open the Little Book; this being

not

TEXT.

TRANSLATION.

3 καὶ ἔκραξε φωνῇ μεγάλῃ ὡς περ λέων
 μυῖται· καὶ ὅτε ἔκραξεν, ἐλάληθ' αἱ
 ἐπὶ βρονταῖς τοῖς ἑαυτῶν φωνάς. 4 Καὶ
 ὅτε ἐλάληθ' αἱ ἐπὶ βρονταῖς τὰς φωνάς
 ἑαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα φωνῆν
 ἐκ τοῦ ὕδατος λέγουσαν· Σφραγίσσον
 ἀ ἐλάληθ' αἱ ἐπὶ βρονταῖς, καὶ μὴ ταῦτα
 γράψῃς. 5 Καὶ ὁ ἄγγελος, ὃν εἶδον
 ἑστῶτα ἐπὶ τῇ θαλάσσῃ καὶ ἐπὶ τῇ γῆς,
 ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν ὕδατον·
 6 καὶ ὡμοσεν ὅτι παρ' ὧντι εἰς τὰς αἰώ-
 νας τῶν αἰώνων, ὅς ἐκπτε τὸ ὕδατον καὶ τὰ
 ἐν αὐτῷ, καὶ τὸ γῆ καὶ τὰ ἐν αὐτῇ, καὶ
 τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· Ὅτι
 χρόνος οὐκ ἔστιν ἔτι. 7 ἀλλὰ ἐν
 ταῖς ἡμέραις τῆς φωνῆς τῆς ἐξόδου
 ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, ἡ πε-
 λεσθῇ τὸ μυστήριον τῆς Θεοῦ ὡς εὐη-
 γέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προ-
 φήταις.

3 And he cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders utter'd their voices.

4 And when the seven thunders had utter'd their voices, I was about to write: and I heard a voice from heaven, saying, Seal up those things which the seven thunders utter'd, and write them not.

5 And the angel, which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that *therein are, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finish'd, as he has declar'd to his servants the prophets.

8 Καὶ

ANNOTATIONS.

not shut up with any distinct Seal, but being only inclos'd within the Seal'd Book, as a Codicil thereto, in such a manner as that the Seals of the greater Book being all unloos'd, and the said Book once open'd; this Little Book was likewise open without any more ado. This Account of the Matter, as it is natural and easy, so it answers a very considerable Enquiry, which cannot perhaps otherwise be so clearly answer'd; Namely, why the Opening of the seal'd Book should be represented Chap. 5. as a Matter of so great Importance, both in respect of the Privilege to do it, and also in respect of the Joy of the Saints thereupon; and no such Representation should be made in either respect on account of the Little Book's being open? For according to this Account, the greatness of the said Privilege, and the greatness of the said Joy is to be understood in reference to the Little Book as well as the Seal'd Book; forasmuch as the Opening of the Seal'd Book was in effect the Opening of the Little Book, or which is the same, the Opening of the Seal'd Book was the means, whereby the Little Book became Open.

P A R A P H R A S E.

other out of the Earth (Chap. 13. 1, 11.) 3 And he cried with a loud voice, as when a lion roars: and when he had cried, seven Thunders utter'd their Voices, *making known to St John, as is probable, seven Remarkable Events, by which the Interval of the seventh Trumpet and perhaps the seventh Vial should be distinguish'd.* 4 And accordingly when the seven Thunders had utter'd their Voices, I was about to write (*says St John, namely what had been made known to him by the seven Thunders:*) and I heard a Voice from heaven, saying: Seal up those things which the seven Thunders utter'd, and write them not. *So that it is in vain to endeavour to discover, what God has thought fit should be kept conceal'd.* 5 And the Angel which I saw stand upon the Sea and upon the Earth, lifted (*m*) up his hand to Heaven, 6 and swore by him that lives for ever and ever, who created Heaven and the things that therein are; and the Earth and the things that therein are; and the Sea and the things that therein are; That there should be Time (*n*) no longer, *i. e. that the Time of the four Kingdoms (mention'd by Daniel) taken all together, or which comes to the same, the Time of the Last of the four or of the Roman Kingdom or State, should continue no longer, but till the Time when the seventh Trumpet should be about to sound. So that however flourishing Papal Rome may yet be, neither its nor any other Anti-christian Power shall hold out beyond the Period of the sixth Trumpet.* 7 But in the days of the Voice of the seventh Angel, when he shall begin or be about to sound, the Mystery (*o*) of God should be finish'd, *namely the Kingdoms of the World should then become the Kingdoms of Christ, and he should reign for ever, as he has declar'd to his Servants the Prophets, this Declaration being one considerable Branch of the* (*p*) Gospel.

A N N O T A T I O N S.

V. 4. † *Mol* is not here read in Alex. and several other MSS. nor in Syr. Arab. and Ethiop. Versions.

V. 7. † *Kα* is not read in Alex. and two other MSS. nor in Vulg. Lat. Syr. and Arab. Versions.

(*m*) This is exactly parallel to what we read *Dan. 12. 7.* The Reason of this Solemn Oath is, to prevent the Omission here of the founding of the seventh Trumpet, (as the Natural Order of these Visions requir'd,) being thought an Indication of an Interruption or Delay about it; and to give us to understand, that altho' a new System of Visions distinct (but collateral) to those in the *Seal'd Book* was now to be introduced by the *open little Book*; between the Account given of the sixth and seventh Trumpet; yet the Accomplishment of the full Series of the Prophecies in the *Seal'd Book* is not thereby intended to be alter'd or suspended; but that God is still resolv'd to observe punctually the Terror of the *Seal'd Book*, and to begin his Son's Kingdom on the Dissolution of the Tyrannical Power of the four Kingdoms mention'd by *Daniel*, at the sound of the seventh Trumpet.

(*n*) See *Dan. 12. 7.* and *Dan. 7. 3.* to the end.

(*o*) Compare Chap. 11. 15.

K

(*p*) This

TEXT.

TRANSLATION.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τῆς
 οὐρανοῦ, πάλιν λαλῶσα μετ' ἐμοῦ, καὶ
 λέγουσα. Ὑπαγε, λάβε τὸ βιβλαεΐ-
 διον τὸ ἠνεωγμένον ἐν τῇ χειρὶ ἀγγέ-
 λου τῆς ἐξῶτος ἐπὶ τῇ θαλάσῃ καὶ ἐπὶ τῆς
 γῆς. 9 Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον,
 λέγων αὐτῷ. Δός μοι τὸ βιβλαεΐδιον.
 Καὶ λέγει μοι. Λάβε καὶ खाताया
 αὐτό. καὶ πικρανὴς σου τὴν κοιλίαν, ἀλλ'
 ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.
 10 Καὶ ἔλαβον τὸ βιβλαεΐδιον ἐκ τῆς
 χειρὸς τοῦ ἀγγέλου, καὶ खाताया αὐτό.
 καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυ-
 κὺ· καὶ ὅτε ἔφαγον αὐτό, ἐπικρανῆθαι
 ἡ κοιλία μου. 11 Καὶ λέγει μοι. Δέ-
 σε πάλιν προφητεῖσαι ἐπὶ λαοῖς καὶ
 ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολ-
 λοῖς.

8 And the voice which I heard from heaven spake unto me again, and said: Go, * take the little book which is open in the hand of the angel, which stands upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as hony.

10 And I took the little book out of the angel's hand, and eat it up; and it was in my mouth sweet as hony; and as soon as I had eaten it, my belly was bitter.

11 And he said unto me; Thou must prophesy again *concerning many peoples, and nations, and tongues, and kings.

Chap.

ANNOTATIONS.

(p) This is plainly imply'd by the Original word *ἐκφράσαι*, which in our Bible is render'd, only *declar'd*, but it signifies somewhat *declar'd* as a Branch of the *Gospel*. And thus it is render'd *Gal.* 3. 8.

(q) By this Voice Mr *Mede* understands the *Voice of the Trumpet* mention'd *Chap.* 4. 1. but it seems more probable that it is to be understood more immediately of the *Voice* mention'd *v.* 4. of this same Chapter; and if this Voice be the same with that *Chap.* 4. 1. then consequently it is to be understood of that *Voice* *Chap.* 4. 1.

(r) Compare *Ezek.* 2. 8. and *31. 1-3.*

(s) Compare *Ezek.* 2. 8. and *31. 1-3.*

See *Dan.* 12. 7. and *Dan.* 12. 8. *V. 2.*

and T.

K

PARAPHRASE.

(p) Gospel. And having thus declar'd in general the Event of the seventh Trumpet, and made way for the Prophecies of the Little Book by the mention thereof above (v. 2.) the inspir'd Penman proceeds to give an account of the said Prophecies.

SECTION III.

Wherein is contain'd the First Prophetical Vision of the Open Little Book, representing the different States of the Christian Church to the End of the sixth Trumpet, more peculiarly as to the Churches Purity and Impurity in the different Ages thereof

8 Having had the more remarkable Changes, that should befall the Roman State before the seventh Trumpet, Reveal'd or made known unto me by the foregoing Visions of the Seals, it pleas'd God to Reveal unto me next the more remarkable Changes that should befall the Church within the same Space of Time or from the beginning of the first Seal, to the end of the sixth Trumpet of the seventh Seal. And in order hereto the Voice (q) which I heard from Heaven, spake unto me again, and said; Go, take the Little Book which is open in the hand of the Angel, which stands upon the Sea with his Right foot, and with his Left upon the Earth. 9 And I went unto the Angel, and said unto him, Give me the Little Book. And he said unto me, Take (r) and eat it up, i. e. consider and meditate thereon; and it shall make thy Belly bitter, but it shall be in thy Mouth Sweet as Honey, i. e. As hereby is denoted the Revelation of things future, so it shall be gratefull and acceptable to thee, the mind of Man being naturally desirous of Knowledge, especially of what is to come; but as what shall be reveal'd, will be in great part the Calamitous State of the Church, so it will be the Cause of great Bitterness or Sorrow unto thee, when thou knowest it. 10 And I took the Little Book out of the Angel's hand, and eat it up to denote thereby my considering and understanding the Revelation contain'd therein; and according as the Angel had just afore told me, I found it, viz. it was in my Mouth sweet as Honey, i. e. as it contain'd the Knowledge of things Future, it was very gratefull to me at first; and as soon as I had eaten it, my Belly was bitter, i. e. as soon as I perceiv'd hereby what would be hereafter the Calamitous State of the Church for a long time, it made me grieve Bitterly. 11 And he, i. e. the Angel said unto me, By thy thus eating the Little Book is denoted, that thou must prophesy again, or anew concerning the same Interval of Time that the former Prophecies of the Seals belong to; namely as in the Prophecies of the Seals thou didst prophesy chiefly concerning the various Civil State of the Roman Empire, so must thou now prophesy concerning the various State of the Church during the same Interval; and consequently these as well as the former Prophecies must be concerning many Peoples, and Nations, and Tongues, and Kings.

I.
The Preface or
Introduction to the
Prophecies of the
Little Book.

TEXT.

TRANSLATION.

Κεφ. ια'. Καὶ ἐδόθη μοι καλάμος
ὅμοιος ῥάβδῳ, λέγων· Εγείρα, καὶ μέ-
τησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστή-
ριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτοῖς.

2 Καὶ ἡ αὐλὴν ἡ ἐξώθεν τοῦ ναοῦ
ἐκβαλεῖς ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι
ἐδόθη τοῖς ἔθνεσι· καὶ ἡ πόλις ἡ ἁγία
πατήσεται μῆνας πεντήκοντα καὶ δύο.

Chap. XI.

And there was given me a
reed like unto a rod, *and he
said, Rise, and measure the
temple of God, and the altar,
and them that worship therein.

2 But the court which is
without the temple *cast out,
and measure it not; for it is
given to the Gentiles: and the
holy city shall they tread under
foot forty and two months.

3 Καὶ

ANNOTATIONS.

V. 2. † Εξώθεν, not ἑσθῆν, is read in Alex. and some other MSS. and in Vulg. Latin, Syr. and Arab. Versions; and in Arethas, Jerom, &c.

(/) It is observable, that according to the Greek *λέγων* may refer to *καλάμος*, as if the *Reed* it self was represented as *speaking* to St John. And this Reading is confirm'd by a general Consent of MSS, as Dr *Mill* has observ'd. So that the other Reading found in one or two MSS. and in the Syriack Version, viz. καὶ εἰπάτω ὁ ἄγγελος, has been added without doubt, only as what seem'd necessary to be added, or understood, in order to take away the seeming Absurdity of a *Reed's* speaking. In reference whereto it is to be remember'd what is said, *Habak. 2. 11.* and Compare also *Revel. 16. 7.* where the *Altar* is represented as *speaking*.

(r) As to this *Inner*, and also the *Outer Court*, see the Draught hereunto adjoin'd for the better understanding of what is here said concerning them.

(u) Mr *Mede* has observ'd (B 3. Ch. 3. Sect. 2. of his Works) that our Translators, when they turn'd ἐκβαλεῖς ἔξω *leave out*, express'd rather what themselves conceiv'd than what the words signified. Whereby he means, that they understood, by the said Expression in the Greek, no more than a *pretermission* only, or that no more was to be done by St John to the *Second* or *Outer Court*, than only *Not measuring it*, which was a doing nothing to it. Whereas the Greek expression ἐκβαλεῖς ἔξω is the same as *Cast out*, and implies a *positive act* thereby commanded, and that St John's Survey of the two Courts was an Act, not of mere *Separation*, but rather of *Examination*, as the nature of *Measuring* imports. Namely he was first to *examine* the *Inner Court*, which by its conformity to the Divine measure which he was to apply thereto, he should find to be *Sacred*. That done, he was then to *examine* or *survey* the *Outer Court*; which because he should find possess'd by the Gentiles, and not capable of the Divine measure, he was to *cast out*, i. e. to excommunicate, and pronounce *Unfaced* and *Polluted*.

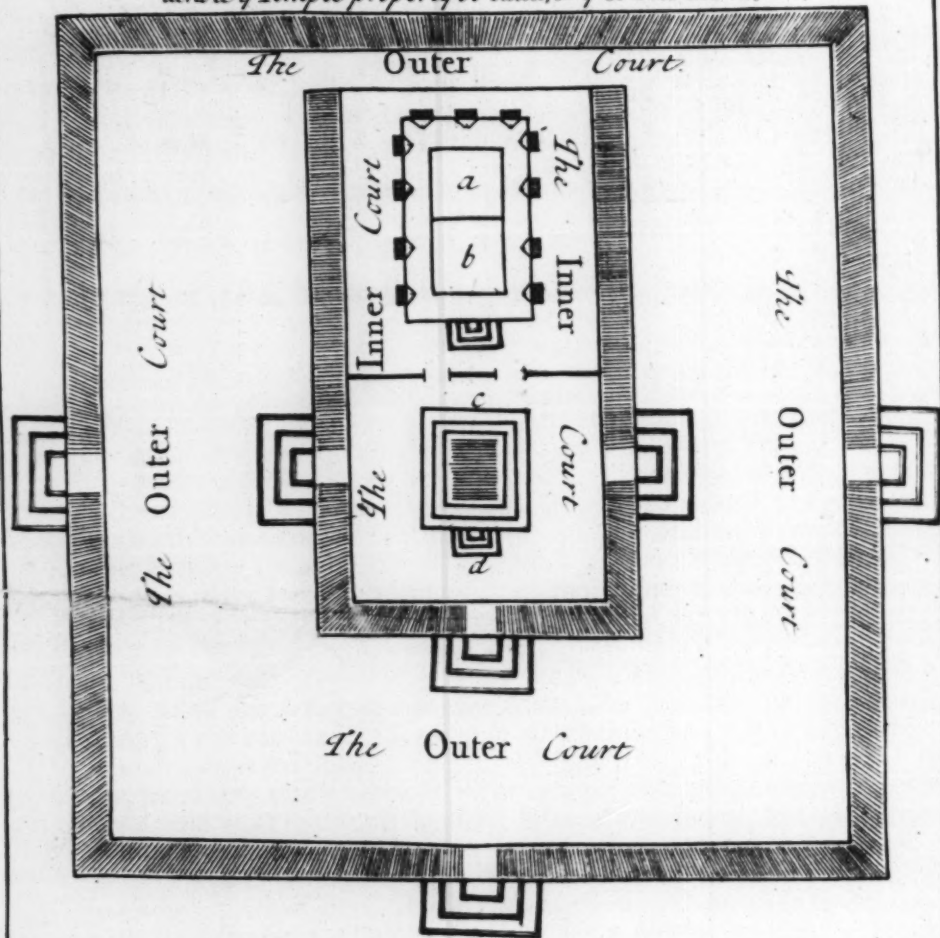
(x) For the *Outer Court* was the place, where the *Holy City* or people of Israel met together for Divine Worship; and in the Wilderness, where the Tabernacle had but one Court, there was no *Outer Court*, but the Tents of the Israelites or *holy City*. Besides it is obvious, that the *Outer Court* could not be given to the Gentiles, unless the *Holy City* it self was given to them, or in their Power. As for the expression of *the Holy City being troden down*, see 1 *Macc. 3. 45.* & 4. 60.

(y) For I cannot but think, that by the *Holy City's being troden down by the Gentiles* is denoted its being inhabited and polluted by the *Mahometans* and *Antichristians* emphatically so call'd, as well as the *Idolatrous Papists*, especially since



A Ground-Plot of the HOLY PLACE, or TEMPLE

*so call'd in the Larger fence, or as it is taken to
denote the Temple properly so call'd, & the Courts thereof.*



- a. b. The Temple more properly so call'd, that is
the House or Cover'd Part of the Temple.
a The Holy of Holies. b The Sanctuary
' or Holy.
c d The Altar of Burnt Offerings.*

PARAPHRASE.

Chap. XI. And there was given me a Reed like unto a Rod, *i. e.* not a Writing but Measuring Reed by the foremention'd Angel, (f) and he, *i. e.* the Angel said unto me: Rise and measure (t) the Inner Court, where in stood the Temple of God more strictly so call'd, *i. e.* the Holy and the Holy of Holies, and the Altar of Burnt-offering, and wherein was included the whole Space about the said Altar, and which was wont to contain them that sacrificed or did worship therein. Where by the Temple and Altar &c. *i. e.* in short by the Inner Court, may well be denoted the most Primitive, and as it were Inmost, State of the Christian Church, including the Time of Christ here on Earth, and the Ages next succeeding thereto; as the Inner Court did include not only the Ark of the Covenant and the Mercy-seat whereby Christ was typified, but also the next adjacent parts of the Temple aforemention'd. And by St John's being bid to measure the Inner Court, may well be denoted the Conformity of the most Primitive Church to the Rules of the Gospel as its measure.

II.
The Purity of the most Primitive Church typified by St John's measuring the Inner Court of the Temple.

2 Accordingly whereas it follows, But the Court which is without the Temple or Inner Court, *i. e.* in short the Outer Court (u) cast out, and measure it not: for it is given to the Gentiles, and it, (x) or which comes to the same, the holy City shall they tread under foot forty and two months: Here in Analogy to the Exposition of v. i. by the Court which is without the Temple, or in short by the Outer Court, may well be denoted the State of the Christian Church, succeeding after the most Primitive and Pure State thereof aforemention'd; as the Outer Court (to such as came from out of the Inner Court) succeeded or follow'd next after the Inner Court. And whereas St John was here bid to cast out the Outer Court, and not to measure it &c. thereby may be well denoted the Falling off of the Visible Church (as to great, or the greatest, part thereof) from the Rules of the Gospel, which ought to have been its Measure, whereby to have guided it self; and that this Falling off should be so great, as that the said Visible Church should fall into a new sort of Idolatry, which should be as it were Gentilism reviv'd. And also by the holy City being troden underfoot by the Gentiles may further be well denoted, that the holy City it self, Jerusalem, should be inhabited and profan'd by Gentiles who should be guilty of such Idolatry, or some (y) other Antichristian Worship. And this State of the Church is to continue forty and two months, taken mystically to denote one thousand two hundred and threescore years; but yet not so taken in the former Sense, as to exclude the Literal (z) acceptance

III.
The Impurity of the Church in the Succeeding Ages, typified by St John's not measuring the Outer Court of the Temple.

ANNOTATIONS.

since the said City has been so long, and still is, in the hand of the Mahometans as its Sovereign or King.

(z) That Numbers are sometimes taken in Prophecies in a Literal sense, is granted by those that oppose the Literal acceptance of this Number of forty two months, or of its equivalent Number of 1260 days, in respect to the Time of Antichrist emphatically so call'd. Nay this is what they can't deny in respect of

T E X T.

TRANSLATION.

3 Καὶ δώσω τοῖς δυοῖ μαρτυσί μου, καὶ προφητεύσουσι ἡμέρας χί-

3 And I will give power unto my two witnesses, and they shall prophesy a thousand

λίαις

A N N O T A T I O N S.

of the *Thousand years* mention'd Chap. 20. of this Book of Revelation. And what still comes nearer to the Case before us, Mr *Mede* observes, that the *five Months* mention'd chap. 9. in respect of the Locusts, may be understood as well *literally* in reference to Common or Natural Locusts, as *mystically* (or to denote 150 years) in reference to the mystical Locusts the *Saracens*. Lastly, Mr *Whiston* (pag. 208. of his Essay) supposes the Actions of the *two Witnesses* to be all evident Allusions to our Saviour *Christ*, or which is the same, the Actions of *Christ* to be *Types* of the correspondent Actions of the *two Witnesses*; and therefore that the *Times* which relate to the Actions of the *two Witnesses* may be *determin'd* by the *Times* which relate to the correspondent Actions of *Christ*. But now this is nothing else than to say in other words, and somewhat shorter, that the *Times* relating to the *mystical Christ* may be *determin'd* by the *Times* that relate to the *personal Christ*. And if so, why should it not be altogether as reasonable to suppose, that the *Times* of the *personal Antichrist* may be *determin'd* by the *Times* of the *mystical Antichrist*, as being some way correspondent one to the other? Agreeably to which supposition the Number of *forty two Months*, or (which comes to the same) of 1260 *Days*, as it *mystically* denotes the Duration of the *mystical Antichrist* to be 1260 *mystical Days*, that is, 1260 *years*; so it may also *literally* serve to determine or denote the Duration of the *literal* or *personal Antichrist* to be 1260 *literal Days*, or forty two *literal Months*, that is, *three (literal or Common) years and an Half*. Now as this Supposition has been already shewn to be no other than what is reasonable, even according to the Notions which its Opposers have in like Cases; so there is another important Consideration which recommends it, and is this, viz. that hereby may be well *reconcil'd* the Expositions both of the Ancients and Moderns concerning the Duration of Antichrist, which have hitherto (I think) been thought altogether *irreconcilable*. For the Duration of the *personal Antichrist* may and will fall in with the last three years and an half of the *mystical Antichrist*. And consequently the Duration of Antichrist in general will be in the whole but 1260 years, altho' the *forty two months* or 1260 *days* be taken, as well *literally* of the *personal Antichrist* according to the Exposition of the *Primitive Fathers*, as *mystically* of the *mystical Antichrist* according to the Exposition of *Modern Divines*.

(a) Thus *Hippolytus*: "As *John* the Baptist was the Forerunner of our Blessed Lord's First Coming, so shall *Enoch* and *Elias* be of his Second." *Tertullian* in his Book *de Anima* ch. 50. thus: "*Enoch* and *Elias* were translated and never saw Death, but are reserv'd to the time of the End, that they may destroy Antichrist by their Blood." St *Cyprian* in his Tract *de Montib. Sion & Sina* among his *Opuscula* p. 36. Oxon. Edit. thus to the same purpose: "*Enoch* was translated alive to a certain place known to God, and shall come from thence to oppose and confound Antichrist." So likewise *Ephrem Syrus* in his Discourse concerning Antichrist: "The merciful God shall send *Enoch* and *Elias* who shall preach to the People, and warn them not to believe Antichrist, boldly crying out and saying, This is Antichrist the Deceiver, the Son of Perdition: O ye Men, let none of you believe him, or hearken to this Tyrant fighting against God: Be not afraid of him, for he shall soon be destroy'd, and his Power

"broken."

PARAPHRASE.

of the said Months, wherein they denote three years and an half, and may refer to the time of that Person who is most properly or emphatically denoted by Antichrist.

3 And agreeably to this double Acceptation of the said forty two months, one Mystical, the other Literal, it seems requisite to expound the following Prophecy concerning the Two Witnesses. For as it is not to be deny'd, but that thereby in a mystical Sense may be denoted the Testimony that was to be born to the Truth of the Gospel in opposition to Popery, which is one sort of Antichristianism; so on the other hand it seems but reasonable to allow upon the Authority of the Ancients or in Conformity to their Exposition, that this Prophecy is to be understood Literally of Two Persons who should be Witnesses to the Truth of the Gospel during the time of Antichristianism most properly so call'd. I shall here choose to expound this Prophecy in the more Literal sense, contenting myself to give an Account of the more mystical Interpretation thereof in the Note (b) next following. I will give Power, says Christ unto my Two Witnesses, i. e. (according (a) to the Consent of the Primitive Fathers) to Enoch and Elias, who shall be then sent to bear Witness again upon the Earth to the Truth of Religion, as the most convincing Argument that can be made use of to preserve Men from being seduc'd by Antichrist most properly so call'd; and they shall prophesy, i. e. preach and maintain the True or Christian Religion,

IV. Of the Two witnesses, that should bear Witness to the Truth of Christianity, during the State of Antichristianism.

ANNOTATIONS.

"broken." St Ambrose upon that Passage 1 Cor. 4. 9. I think that God has set forth us the Apostles &c. says: "Thus Enoch and Elias, that shall be the Apostles of the Last times, must suffer many Persecutions and Afflictions; for they must be sent before to prepare the People of God, and to strengthen the Churches." St Jerom in Epist. 148. to Marcella writes thus: "We shall say nothing in this place concerning Enoch and Elias, of whom St John in his Revelation (meaning this ch. 11. 3, &c.) witnesses, that they shall come again upon Earth and dye." The same (in short) is affirm'd by St Augustin lib. 9. de Gen. cap. 6. by Prosper de Dimid. Temp. cap. 13. by St Gregory on Job lib. 9. cap. 4. by Damascen de Fide Orthodoxa lib. 4. cap. 27. by Aretas Casariensis on this Chapter of the Revelation &c. I have transcrib'd the foregoing Testimonies from a Book lately publish'd under the Title of God's Judgments upon the Gentile Apostatiz'd Church, in four parts: the last of which parts treats wholly of Antichrist, and it as well as the rest of the said Book very well deserves the Reading of any Person studious in these Matters. Here the Reader will find the State of the Controversy concerning a Personal Antichrist taken notice of, as also Observations concerning the mystical and natural Body of Antichrist as well as of Christ; and several other things which tend to give a Right Understanding of the Revelation of St John; and which I have therefore made here express use of, or else refer'd to.

I shall here adjoin a Note of the late most Learned and Pious Divine Dr Grabe in reference to this matter on a passage of Irenaeus lib. 5. cap. 5. It is Note (4) in pag. 405. Oxon. Edit. and runs thus in the Doctor's own words: Disputatio-nem de loco in quem Deus transfulerit, & hucusque viventes conservavit Enochum & Heliam, Augustinus indicavit ad fidem non pertinere, lib. 2. de Peccato originali

TEXT.

TRANSLATION.

λίαις ἀλφασίας ἐξήκοντα, περιβε-
βλημένοι σάκκους. 4 Οὗτοί εἰσιν αἱ
δύο ἑλαιοὶ, καὶ δύο λυχνίαί αἱ ἐνώ-
πιον τοῦ ἑκείνου τοῦ γῆς ἐστῶσαι.

two hundred and threescore
days, cloath'd in sack-cloth.
4 These are the two olive-
trees, and the two candlesticks
standing before the * Lord of
the Earth.

5 Καὶ

ANNOTATIONS.

ginali cap. 23. At cum heic *Irenæus* doceat, *Apostolorum discipulos &* (N.B.) *auditores dixisse*, illos in paradifum terrestrem, ubicunque ille fit, translatos fuisse; indeque, *qui adversus Antichristum præliantur, venturos*; (cui sententiæ omnes ferè Græci & Latini Patres adstipulantur) mihi (N.B.) parum tutum videtur aliter nunc sentire. Patrum nomina, locosque, in quibus id legimus, præter eos quos in cap. 30. libri quarti adduximus (viz. Tertull. de Anima, Pseudomethodium in Revelationibus, Epiphan. Hæres. 64. Augustinum lib. 9. de Genesi ad literam cap. 6. & lib. 1. de Peccatorum meritis & remissione cap. 31. & Tractat. de Antichristo) heic signare in gratiam studiosorum è re est. Nicodemus Hist. de Resurrectione Domini. Isidorus de Vita & Obitu Sanctorum. Hippolytus Martyr Orat. de Antichristo. Ambrosius in cap. 4. Roman. (This seems to be a slip of memory for 1 Cor. 4 as is above mention'd: having not *Ambrose* by me, I can't be certain) Athanasius lib. *Quod Nicæna Synodus &c.* Gregorius in 18 caput Job & Homil. 12. in Ezechiel. Hieronymus Epist. ad Pammachium adversus errores Joan. Hieros. Damascenus lib. 4. cap. 28. Justinus Martyr Quæst. 85. ad Orthodox. Arethas Cappadox in 11 cap. Apoc. Procopius Gazæus in cap. 4. Gen. Plures alios legendo notes licet.

I have taken the pains to transcribe all these Citations, that the Reader may see, how generally the *Fathers* do agree in this matter, whatever different Notions thereof are entertain'd by *Moderns*. I desire the Reader but to consider that it can't with any Colour of Probability be thought, that the *Fathers* were so Wicked as to *forgo* such a Doctrine; or supposing them *wicked* enough to forge it, yet to *what end* should they do it? Nay, if the *Fathers* be but allow'd to be Persons of *Sense*, and *good Understanding*, (and that those above cited were so, appears from their Writings) it can't be suppos'd, but that this Doctrine of *Enoch and Elias coming again upon Earth* must appear no less Strange and Surprising at first to them, than it do's to Men now adays at their first Hearing of it; and consequently that they acted then, as we do now, namely scrupled to give Belief to such a Doctrine, till the Truth of it was assur'd to them by unexceptionable Authority. And accordingly it is observ'd above by Dr *Grabe*, that *Irenæus* asserts, that the Truth of the said Doctrine was ground'd on *no less Authority* than that of those who were *Disciples* and *Hearers of the Apostles themselves*. Whereupon the good Dr adds in reference to himself, *Mibi parum tutum videtur aliter nunc sentire*; and had all Others the like *due Esteem* for the *Fathers*, and the like *modest Opinion* of *Themselves*, there would quickly be taken away that great and unhappy Difference of Opinions, which is now in the Church, as to Points of Religion.

I can't yet put an end to this already long Annotation without observing in the last place (together with the Author of *God's Judgments &c.* aforementioned) that, as for the Coming of *Elias*, the Holy Scriptures themselves seem plainly to assert it. For thus says God by the Prophet *Malachi* ch. 4. 5. *Behold I will send you Elias the Prophet before the great and terrible Day of the Lord come, and he shall*

PARAPHRASE.

Religion, and exhort the Professors thereof to adhere thereto (b) a thousand two hundred and threescore days, i. e. three years and an half or during the Time of Antichrist more properly so call'd, and they shall be cloath'd in Sack-cloth, as Mourning and bewailing the then sad State of the Church, on account of the Numbers that shall be seduc'd by Antichrist more properly so call'd, notwithstanding all their Prophefying or Preaching, and Working the greatest Miracles to keep them from being so seduc'd. 4 These two Witneses, viz. Enoch and Elias are those who are in a more special manner and ultimately denoted by the Two Olive-trees, and the Two Candlesticks, standing before the Lord of the Earth, and

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shall turn the Hearts of the Fathers to the Children, and the Heart of the Children to the Fathers, lest I come and smite the Earth with a Curse. In which place the Expressions of the great and terrible Day of the Lord, and of smiting the Earth with a Curse, do I think chiefly (if not only) relate to Christ's second Coming. For his first Appearance in the Form of a Servant, can't with any tolerable congruity be call'd Great and Terrible; and he came not then to perform any Judicial Acts, but what were purely Spiritual, the Judging of the Earth being the grand Design of his second Coming. To this it is objected, that our Blessed Lord expressly asserted, that Elias there meant was already come. Matth. 17. 12. To which I answer, that our Lord meant no more than that John the Baptist, the Power and Spirit of Elias, or Elias in the Spirit was come, but not in the Body; in which that He was yet to appear before his second Coming, our Saviour himself do's not deny, but rather plainly assert. For when the Disciples taking our Saviour's words in too large a sense, ask'd him, How then say the Scribes that Elias must first come? Our Lord answers, that Elias (N. B.) SHALL come, and SHALL restore all things. Which words being spoken in the future Tense, can't be apply'd to John the Baptist, who was already come, but had not restor'd all things: which is still reserv'd to the Coming of Elias in Person at the End of the World, or at the Times of Restitution of all things, which God has spoken by the mouth of all his Prophets, since the World began. Act. 3. 21.

V. 4. † *Kueis*, not *Θεός*, is read in Alex. and several other MSS. as also in Vulg. Lat. Syr. and Arab. Versions; in Hippolytus, Arethas, &c.

(b) It is observable, that the treading under foot of the holy City by the Gentiles is express'd by 42 Months; and the Prophefying of the Two Witneses is express'd in the very next verse by 1260 Days. Now since the same space of Time is denoted by Both expressions, it deserves Consideration why it is thus differently express'd. And the Reason hereof is very probably, and therefore I think generally, thought to be this, viz. That in Scripture All Sin and Error is resembled to *Darkness* and *Night*, over which the *Moon* rules; and contrariwise the Truth of Religion is resembled to *Light* and *Day*, over which the *Sun* rules, as *Psal. 136. 8, 9.* Agreeably hereto St Paul is said *Act. 26. 18.* to be sent to the Gentiles, to turn them from *Darkness* to *Light*. And so *2 Cor. 6. 14.* *What fellowship has Light with Darkness?* Now Months arise from the Motion of the *Moon*, which governs the *Night*; but Days and Years arise from the Motion of the *Sun*, which governs the *Day*. On the like account the Time of the *Beast* is reckon'd chap. 13. 5. by Months; but the *Woman's* Stay in the Wilderness, by Days and Years. Chap. 12. 6, 14.

TEXT.

TRANSLATION.

5 Καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεῖ ἐκ τοῦ στόματος αὐτῶν, καὶ καταφάγει τοὺς ἐχθροὺς αὐτῶν. καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, ἔτι δὲ αὐτὸν σκολεῖν θήναι. 6 Οὗτοι ἔχουσιν ἐξουσίαν κλειῖναι τὸ ὕψαινον, ἵνα μὴ βρέχῃ ὑετὸς ταῖς ἡμέραις τῆς τροφῆς αὐτῶν. καὶ ἐξουσίαν ἔχουσιν ὅτι τὸ ὕδατον, σφραῖναι αὐτὰ εἰς αἷμα, καὶ πατάξαι τὸ γῆν πάσῃ πληγῇ, ὅσας ἐὰν θέλῃσι. 7 Καὶ ὅταν τελώσιν τὸ μαρτυρεῖν αὐτῶν, ὁ θηρίον ὁ ἀναβαῖνον ἐκ τοῦ ἀβύσσου ποιήσῃ πόλεμον μετ' αὐτῶν, καὶ νικήσῃ αὐτοὺς, καὶ σκολεῖν αὐτούς. 8 Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῇ πλατείᾳ πόλεως τῆς μεγάλης, ἧς καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη.

5 And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies; and if any man will hurt them, he must in this manner be kill'd.

6 These have power to shut heaven, that it rain not * the days of their Prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they * shall be about to finish their testimony, * the wild Beast that ascends out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great City, which spiritually is call'd Sodom and Egypt, where also their Lord was crucified.

9 Καὶ

ANNOTATIONS.

V. 6. † So Alex. and many other MSS. and Vulg. Lat. Arab. and Ethiop. Versions; and Hippolytus, Arethas, &c.

V. 8. † Αὐτῶν, not ἡμῶν, is read in Alex. and many other MSS. and in all the four Ancient Versions, and in Arethas.

(bb) *Θερίον* properly signifies a *Wild Beast*, and so render'd here and elsewhere in this Book, seems to answer best to the Design of the Holy Spirit, in using the said word to denote *Antichrist*, whether Personal or Mystical, as what would be very pernicious to Mankind. It is also more agreeable to the Description given of its Composition chap. 13. 1. At to this Wild Beast's ascending out of the bottomless Pit, see chap. 13. 1. and 17. 8.

(c) It must be remember'd what has been above observ'd, in relation to the Tribe of *Dan* not being mention'd in chap. 7. namely that it was because out of that Tribe is to arise Antichrist emphatically so call'd: which is generally asserted also by the Fathers and other Ancient Writers, viz. *Hippolytus*, *Irenaeus*, *Ambrose*, *Theodoret*, *Prosper Aquitanicus*, *Anastasiu Sinaita*, and *St Gregory*, as may be seen Part 4. Sect. 9. of *God's Judgments &c.* aforecited. The same Author observes in the same place, that the *Jews* are so fully persuaded of this, that *Ben Dan* or a *Son of Dan*, is a Proverbial expression amongst them, to signify a notorious Villain or Murderer. And as Antichrist is thus to come of the Tribe of *Dan*; so is he to have Jerusalem in his power, according to the general

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seen by the Prophet Zachary in that Vision which he records in Chap. 4. of his Prophecy. 5 And if any man will, or shall go about in those Days of Antichrist more properly so call'd to hurt them, Fire proceeds out of their Mouth, and devours their Enemies, i. e. at their Word Fire shall come down from Heaven, as it did afore at the Word of Elias, and destroy their Enemies; and if any will hurt them, he must or shall in this manner be kill'd, till the Time comes that these two Witnesses are (as v. 7.) to be kill'd themselves by Antichrist aforesaid. 6 These likewise shall have, as Elias formerly had, power to shut Heaven, that it rain not during the days of their Prophecy; and have power over Waters to turn them to Blood as Moses did, and to smite the Earth with all sorts of Plagues, as often as they will. 7 And when they shall be about to finish their Testimony, (bb) the Wild Beast that ascends out of the bottomless Pit, i. e. the Person more properly call'd Antichrist, and who is here describ'd as a Wild Beast because of the great Mischief he shall do, and as ascending out of the bottomless Pit or Hell, as being in a special manner actuated by the Devil; this most Wicked Person with his seduced Followers shall make War particularly against them, viz. the two Witnesses of Christ, and shall be permitted by Divine Providence to overcome them, and kill them. 8 And their dead Bodies shall lie in the Street of the great City, viz. (c) Jerusalem, which shall be at this time taken and in the hands of Antichrist most properly so call'd, and which Spiritually, i. e. in a figurative and spiritual Sense is call'd (Isai. 1. 10.) and may at that time more especially be call'd Sodom, viz. on account of its extraordinary Wickedness, which shall bring down the Judgments of God upon it, as visibly as the Sin of Sodom brought down Fire from Heaven on it, and Egypt on account of the extraordinary Afflictions and Calamities wherewith the Christians shall be then afflicted by the Power of Antichrist most properly so call'd, and then domineering at Jerusalem, as the Children of Israel were afflicted by the King of Egypt: and as the Egyptians were plagu'd, and at last destroy'd many of them with their King, in the Red Sea, for thus afflicting the Israelites; so shall the said Antichrist and his Followers be likewise at last plagu'd and destroy'd for their Afflicting the Faithfull Servants of God. And as on these Accounts, Jerusalem may be fitly styl'd in a figurative Sense Sodom and Egypt, so that Jerusalem is the City here meant, is denoted most evidently by its being added further, that this is spoken of the City, where also their Lord, i. e. Christ the Lord of the two Witnesses Enoch and Elias was crucified.

9 And

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general Tradition of the Antients, being to sit there in the Temple Blasphemously, as if he were God. And whereas Jerusalem is here call'd the great City, it may probably refer to the greatness it shall arrive to at that time, by the Jews Rebuilding of it, who for some time before this may be return'd many or most of them into their Own Country.

L 2

(d) God

TEXT.

TRANSLATION.

9 Καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν ἔκ ἀφ᾽ ἑσῶσι τεθῆναι εἰς μνήματα. 10 Καὶ οἱ καθικύοντες ὅτι τῆς γῆς χαρῶσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι ἔτοι οἱ δύο θεωρήσονται ἐβαστάσθαι τὴν γῆν. 11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ' αὐτούς· καὶ ἔστη ὅτι τὴν πόδα αὐτῶν, καὶ φόβος μέγας ἔπεσεν ὅτι τὴν θεωρῶντας αὐτούς. 12 Καὶ ἤκουσεν φωνὴ μεγάλη ἐκ τοῦ ὕψους, λέγουσα αὐτοῖς· Ἀνάβητε ὧδε. Καὶ ἀνέβη εἰς τὸ ὕψος ἐν τῇ νεφέλῃ καὶ ἐθεώρησεν αὐτούς οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ὡς ἐκείνη τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκρίθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἐμβοφοὶ ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τῷ ὕψους.

9 And they of the peoples, and tribes, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth, shall rejoice over them, and make merry, and shall send gifts one to another; because these two Prophets tormented them that dwelt on the earth.

11 And after *the three days and an half, the spirit of life from God enter'd into them; and they stood upon their feet, and great fear fell upon them who saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earth-quake, and the tenth part of the city fell, and in the earth-quake were slain of men * of name seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

14 H

ANNOTATIONS.

(d) God may so order this, that so the Malice and Rage of the Antichristian party may be the more subservient to his Glory. For by means of the two Witnesses dead Bodies not being suffer'd to be put in the grave, their Resurrection and Ascension shall be the more Visible and Conspicuous to others, who shall stand looking on their dead and unburied Bodies.

(e) So the true Prophets, and particularly *Elijah*, were said to trouble the wicked Kings and People of Israel. See 1 King. 18. 17, &c.

(f) That *ὀνόματα ἀνθρώπων* may denote the same as *ἀνθρωποι ὀνομαῖται*, is evident from several like instances in Scripture. Thus Lev. 5. 15. ἀργύριον σίκλων in the LXX. for σίκλοι ἀργυρίου.

(g) For

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9 And they of the Peoples and Tribes and Tongues and Nations, *that shall be then gather'd together after Antichrist as their Head in or about Jerusalem*, shall see their dead Bodies three days and an half, and shall not (d) suffer their dead Bodies to be put in graves. 10 And they that dwell upon the Earth, *as many as shall be gather'd then together at or about Jerusalem out of all Countries after Antichrist as their Head*, shall rejoyce over them now dead, *as looking on this Conquest over the two Witnesses to be an undeniable Proof of the Antichrist's being what he pretended to be, and so the most ready way to bring over to Him All such as yet withstand Antichrist*; and bereupon they shall make merry, and shall send gifts one to another; because these two Prophets who had hitherto (e) tormented them that dwelt on the Earth, *i. e. had given great Opposition to Antichrist, and all his Followers wheresoever they liv'd, were now kill'd and dead, and so there seem'd to be an hopefull Prospect for Antichrist and his Adherents*. 11 But they shall quickly find themselves disappointed, and that in the highest manner: for methought after the three days and an half (mention'd v. 9.) the Spirit of Life from God enter'd into them, *i. e. the two Prophets or Witnesses that had been kill'd*, and they stood upon their feet, and bereupon great Fear fell upon them of the Antichristian party, who saw them. 12 And they, *i. e. the two Witnesses (and probably their Enemies too)* heard a great Voice from Heaven, saying unto them, Come up hither. And they, *i. e. the two Witnesses* ascended up to Heaven in a Cloud; and their Enemies beheld them. 13 And the same hour was there a great Earth-quake, and the tenth part of the City Jerusalem, *then become a great City*, fell, and in the Earth-quake were slain of Men (f) of Name seven thousand *belonging to the Antichristian party*; and the Remnant were affrighted, and by such their Fright and Consternation (g) gave Glory to the God of Heaven (h). *Such, as has been describ'd in this Section, shall be the different States of the Church to the End of the sixth Trumpet.*

SECTION

A N N O T A T I O N S.

(g) For to acknowledge any ways the Wisdom, Goodness, or Power of God, is the same as to give Glory unto him. Just as those, who being as it were found out by God in their Sins, do thereupon confess such their Sins, are said to give Glory unto God thereby: An instance whereof we have in Achan, Josh. 7.

(h) I come now to shew, how the Prophecy of the Two Witnesses is expounded generally by the Moderns. By these Witnesses then they understand chiefly, if not only, such as have oppos'd in their several Ages the Corruptions of the Romish Church. And these Witnesses are represented as Two, according to Mr Mede and his followers, only on account of their being here typified by such Pairs as were illustrious under O. T. for defending the Truth of Religion, such as Moses and Aaron in the Wilderness, Elijah and Elishah under the Baalistical Apostacy, and Zorobabel and Joshuah under the Babylonish Captivity. But others do not approve of this Exposition, and therefore by the Two Witnesses choose rather to understand the Waldenses and Albigenes; whose Churches (they say)

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say) were *never* wholly enslav'd to the Idolatry and Tyranny of the Church of Rome; and which are the *only* Distinct and Visible Churches, that *never* were so enslav'd. Whereas it is said v. 5. that *Fire proceeds out of their mouths &c.* this is expounded mystically of the Witnesses only denouncing God's Vengeance against their Enemies, and their Enemies being sadly destroy'd on the Prayers of these Witnesses. By the Witnesses *having power to shut Heaven that it rain not*, Mr Mede understands their having the Power of the Keys, whereby to shut Heaven so, as that the Grace of Christ (which he makes the *Mystical Rain*) should not distill upon them to the Remission of Sins, as long as their Enemies persever'd in their Errors. As for the Witnesses *having power to turn Water into Blood*, Mr Mede understands that the said Witnesses shall be literally endu'd with such a Power, as *Moses* and *Aaron* were, about the End of their bearing Witness. Mr Whiston says, Perhaps the Power ascrib'd to these *two Witnesses*, in 5th and 6th Verses, do's rather refer to those Plagues of the Trumpets and Vials, which the Almighty, on their Prayers and Cries to Heaven, brought on that Empire which oppress'd them. As for the Witnesses *being kill'd, and their Bodies lying in the Street of the great City, which is spiritually call'd Sodom and Egypt, where also their Lord was crucified*, Mr Mede understands their being kill'd, and lying within the Territories or Jurisdiction of the City of Rome, as our Saviour was. And Mr Whiston gives the same Exposition, but adds withal another in these Words: Or else in that *broad or great City* (for so he expounds ἐν τῇ πλατείᾳ πόλει καὶ μεγάλῃ) — where also our Lord was crucified, i. e. within the Compass of Jerusalem literally, but mystically of that great City, which was the Head of that Christian Apostacy now, as Jerusalem had frequently been of the Jewish Apostacy in old times, i. e. in the Parts adjoining or belonging to Rome. By the Witnesses being *kill'd*, is understood their being Imprison'd, Murder'd, Expell'd and Banish'd. By those that *suffer'd not their dead Bodies to be put in graves*, is understood the Help and support afforded to the Witnesses by their Friends. By the *Witnesses coming to Life again, and standing upon their Feet* is understood their being restor'd to their former Condition, wherein they were before they were kill'd. And lastly, by their being *call'd, and ascending up to Heaven*, is understood the Witnesses being, not only restor'd to their former State, but a much greater degree of Honour and Power.

Mr Whiston tells us (pag. 206, 207. of his Essay) that what is said v. 7 — 11. concerning the Witnesses being *kill'd, and not put in their graves*, and coming to Life again, and *standing upon their Feet*, was exactly verifi'd in the *Vaudois* in our own Age. For says he, the Duke of Savoy their Sovereign, by an Edict dated Jan. 31. A. D. 1682. N. S. forbade the Exercise of their Religion, on pain of Death. And therein order'd their Churches to be demolish'd, and their Ministers to be banish'd. The Edict for their Banishment was dated at Turin, April 9th, enroll'd the 10th, and publish'd in the Valleys the 11th, and an Army sent against them of Savoy and French Troops; who attacked them on the 22d of the same Month, and totally subdu'd them in the following Month of May; when many of these poor People were kill'd and barbarously slaughter'd: and great Numbers cast into Prison, and inhumanly us'd there, and the miserable Remainers of them were at length releas'd out of Prison, and permitted to depart about the beginning of December: so that the total Dissipation of them was not compleated till that time, or the beginning of December the same year 1686. In the mean time, these poor *Vaudois* were very kindly receiv'd and succour'd by the Protestant States, particularly those of Holland, Brandenburg, Geneva and Switzerland: and so preserv'd from Ruin. Towards the latter End of the Year 1689, about three years and an half after the Publication of the Edict

above

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above mention'd in the Valleys, or the beginning of its Execution, they pass'd the Lake of *Geneva* secretly, and entring *Savoy* with their Swords in their hands, they recover'd their antient Possessions, and by the Month of *April* A. D. 1690. establish'd themselves in it; notwithstanding the Opposition of the Troops of *France* and *Savoy*: of whom they, who were comparatively but a few, slew great Numbers with inconsiderable loss; till the Duke himself, who had now left the *French* Interest, by his League, and an Edict sign'd *June* 4. 1690. just three years and an half after their total Dissipation, recall'd the rest of them, and reestablish'd them, with Liberty to the *French* Refugees themselves to return with them also. So that on the whole these *Vaudois*, when they were about to finish their Testimony, or near the Conclusion of their 1260 days Prophecy in Sackcloth, have been slain, i. e. in prophetick Style Imprison'd, Murder'd, Expell'd and Banish'd; they were not suffer'd to be utterly ruin'd, or put into graves by the Protestant States, who supported and assisted them. They have continu'd in that State of Expulsion three years and an half, exactly according to this Prophecy, and that in the publick View of the *Papists*, and to their great joy. And after those three years and an half were over, the Spirit of Life from God has entered into them, and they have risen again from the dead, and stood upon their feet, i. e. recover'd their old Habitations, and obtain'd the Pardon and Protection of their Prince; and so terribly defeated their numerous Enemies, that Fear and Terror could not but fall upon them thereupon; exactly also as this Prophecy foretold of them. And this Event is the more to be observ'd, because it takes in the Resurrection of both the Witnesses, the *Waldenses* and *Albigenses*, which have been an united People, and dwelt together in these Valleys of *Piedmont*, ever since the Conclusion of the *Crusades* against the latter of them in the thirteenth Century; and because it was from this Prophecy expressly foretold before it happen'd, by the most learned the Lord Bishop of *Worcester*, as is well known to many, and exactly come to pass accordingly. And thus far of this Prophecy seems to me to have been already fulfill'd, and that very remarkably. But the rest being, I think, yet future, I shall not attempt any particular Interpretation of it. Thus Mr *Whiston*.

I have been the more willing to give the Reader this long Account of the Expositions given by *Modern* Divines to this Prophecy of the two Witnesses, that he might be the better able to judge, whether several Particulars of the said Prophecy seem not to be strangely expounded by them, and to be such as cannot be better expounded, than by understanding them, as the Ancients did, of *Enoch* and *Elias*. These two as they were to be the Principal Witnesses, which should bear witness to the Truth of Religion in these impure Ages of the Church, so this Prophecy of the two Witnesses seems best understood of Them principally or solely in several Particulars thereof: but as All those, who thro' the said several Ages of the Church's Impurity have born witness to the Truth in their own Times, may be look'd on as Fore-runners, and as it were Types of these Two principal Witnesses; so several particulars of the aforesaid Prophecy may also be accommodated to All such inferior Witnesses, and that perhaps agreeably to the Design of the Holy Spirit. Certain it is, that several of the Prophecies relating to Christ are capable of such a double Exposition; there being in them blended together some Particulars, which are to be understood principally or only of Christ himself; and some other Particulars, which may be also understood, and were design'd by the Holy Spirit to be understood, of That Person who is in the said Prophecy a Type of Christ. And the like holds good as to the Prophecies relating to Christ's first and second Coming, and those relating to his Coming to destroy Jerusalem, and to judge the World at the last Day.

T E X T.

TRANSLATION.

14 Η οὐαὶ ἡ δολύτρεα ἀπῆλθεν,
ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἑβδόμος ἄγγελος ἐσαύ-
πισε, καὶ ἐγένοντο φωναὶ μεγάλας ἐν τῷ
ὕρανῳ, λέγουσαι. † Εγένετο ἡ βασιλεία τοῦ
κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ,
καὶ βασιλεύσει εἰς τὸς αἰῶνας τῶν αἰώνων.

16 Καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι
οἱ ἐνώπιον τοῦ Θεοῦ κατὰ θρόνους ὅτι τὰς
θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα
αὐτῶν, καὶ προσκύνησαν τῷ Θεῷ, 17 λέ-
γοντες. Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς
ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ὢν καὶ ὁ
ἐρχόμενος. ὅτι ἐλήφας τὴν δυνάμιν
σου τὴν μεγάλην, καὶ ἐβασίλευσας.

14 The second Wo is past;
* behold, the third Wo comes
quickly.

15 And the seventh angel
founded, and there were great
voices in heaven, saying, The
Kingdom of this world is be-
come *the kingdom* of our Lord,
and of his Christ, and he shall
reign for ever and ever.

16 And the four and twenty
elders, which sat before God
on their * thrones, fell upon
their faces, and worshipp'd
God.

17 Saying, We give thee
thanks, O Lord God almighty,
which art, and wast, and art to
come, because thou hast taken
to thee thy great power, and
hast reign'd.

18 Καὶ

A N N O T A T I O N S.

V. 15. † So it is read in the Singular, and not Plural, in the Alexandrian and many other MSS. and in all the four Ancient Versions, and in Arethas.

(i) Namely since *all* the foregoing *six* Trumpets do confessedly belong to the *Seal'd Book*, and since the *seventh* Trumpet as well as the former *six* do confessedly belong to the *seventh Seal*, which by its very Name is a Part of the *Seal'd Book*; hence it follows that what is here said in this Section concerning the *seventh Trumpet*, ought to be look'd on as a Part of the *Seal'd Book*. And the same way of Arguing will prove that what is said in this Section, concerning the *Woes*, do's likewise belong to the *Seal'd Book*: forasmuch as not only what is said in like manner Chap. 9. 12. of the *First Wo*, and *Them* that were *then* to follow, is confessedly a Part of the *Seal'd Book*; but also the *three Woes* are only the Importance of the *three last Trumpets*; and therefore if *all the Trumpets* belong to the *seventh Seal*, and so to the *Seal'd Book*, then do's so likewise All that is said of the *Woes*. In short, as it has been afore observ'd, that what is here said in this Section, should in its natural Order have follow'd immediately after the end of Chap. 9. and, since if it had actually thus follow'd, no one would have doubted, but that it was a Part of the *Seal'd Book*; therefore albeit it do's not actually thus follow, yet since we know it ought to have follow'd in a natural Order, and we know for what Reason the said natural Order was interrupted, it is still evident enough that it is in reality no other than a Part of the *Seal'd Book*, however insert between the Prophecies of the *Little Book*.

(k) For, as has been said, the *three Woes* are the Importance of the *three last Trumpets*; and consequently the *second Wo* of the *sixth Trumpet* &c.

(kk) See Chap. 20. 4.

(l) According to what is said of them Ch. 4. 9—11.

(m) Hereby

SECTION IV.

Which is to be esteem'd a Part of the (i) Seal'd Book; and wherein is contain'd the Expiration or Ending of the sixth Trumpet, and the Happy State of the Church upon the Sounding of the seventh Trumpet.

14 There being Chap. 4. 1. — Ch. 9. ult. set down the several Visions, wherein were represented the Different States of the Roman Empire, from the Beginning of the first Seal to the end of the sixth Trumpet of the seventh Seal; and there being Chap. 11. 1. — 13. set down the Vision, wherein was represented the Different States of the Church during the same Interval, viz. from the Beginning of the first Seal to the end of the sixth Trumpet of the seventh Seal; here is the most proper Place to take Notice of the ending of the sixth Trumpet, as being the Common Period to All afore set down, relating either to the Seal'd or Little Book. Wherefore it is to be observ'd, that when that which is before represented in the Visions of the Seal'd and of the Little Book, is come to pass; Then the Interval belonging to the sixth Trumpet, or (k) which is the same, the Second Wo of the Three mention'd Ch. 8. 13. is past. Behold, the Third Wo comes, or which is the same, the Interval belonging to the seventh and last Trumpet shall begin quickly, to wit, after the Earth-quake mention'd in the foregoing Verse; and not only so, but the Judgments which are to make up the Third Wo, shall in a very short space of time be All brought on Antichrist and his Party to their final Ruin and Destruction.

15 And accordingly the seventh Angel sounded, and Antichrist and his Followers being in a very short time quite destroy'd by the Plagues that make the Third Wo, there were great Voices, i. e. the Voices of a great Multitude in Heaven, saying, The Kingdom of this World is become the Kingdom of our Lord, and of his Christ, i. e. the Supreme Civil Power here on Earth is now in the Hands of the (kk) Saints or Faithfull Servants of Christ, and he shall reign for ever and ever, i. e. the Saints shall thus continue to have the Dominion even of the Earth to the End of this World. 16 And, the Mystery of God (mention'd Chap. 10. 7.) being thus fulfill'd, as he had declar'd to his Servants the Prophets, hereupon the four and twenty Elders, which (according to the Description Chap. 4. 4. of the Scene or Theater of these Visions) sat before God on their Thrones, fell upon (l) their Faces, and worshipp'd God, 17 Saying, We in the Name of the whole Christian Church, the Governours or Bishops whereof we represent, give Thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast now as it were taken to thee thy great Power by executing at length Vengeance on thy Enemies, and hast reign'd, i. e. made now thy Saints to reign.

I.
The Expiration
or Ending of the
Second Wo, or sixth
Trumpet.

II.
The Happy State
of the Church in
the Time of the
seventh Trumpet,
briefly foretold.

TEXT.

TRANSLATION.

18 Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου· καὶ ὁ καιρὸς τῶ νεκρῶν, κρείττωται, καὶ δύναι τὸ μισθὸν τοῖς δούλοις σου τοῖς ὑπακούουσιν, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις· καὶ ἀφαιρέσει τὸν θάνατον τοὺς ἀφαιρέσαντας τὴν γῆν. 19 Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ καὶ τὸ πνεῦμα, καὶ ὥφθη ἡ κιβωτὸς τοῦ ἀσθενοῦς αὐτοῦ· καὶ τὸ πνεῦμα αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

Κεφ. ιβ'. Καὶ σημεῖον μέγα ὥφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τοὺς ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στεφανὸς ἀστέρων δώδεκα·

18 And the Nations were angry, and thy wrath is come, and the time of the dead that they should be judg'd, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them who destroy the earth.

19 And the temple of God was open'd in heaven, and there was seen in his temple the ark of his *Covenant: and there were lightnings, and voices, and thundrings, and an earth-quake, and great hail.

Chap. XII.

And there appear'd a great wonder in heaven, a woman cloath'd with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 Καὶ

PARAPHRASE.

18 And the Nations were angry, (m) and out of such their wicked Anger long persecuted thy Saints; and the Time of thy Wrath in avenging the Afflictions of thy Saints is come at last, and the Time of the Dead that they should be judged, and that thou shouldst give Reward unto thy Servants the Prophets, and to the Saints, and to them that fear thy Name, Small and Great; and also the Time is now come that thou shouldst destroy them who destroy the Earth or corrupt Mankind, i. e. Antichrist and his Followers. 19 And the Temple of God was open'd, (n) viz. that the seven Angels with the seven Vials might come out of it, as we learn from Chap. 15. 5, 6. and there was seen in his Temple the Ark of his Covenant, whereby may be denoted that now the Veracity of God in fully making good his Covenant and Promises to his Church was most evidently manifested by God's destroying all the Enemies thereof, viz. Antichrist and his Followers, by the pouring forth of the seven Vials upon them: And upon the pouring forth of the last of these seven Vials or Plagues, there were Lightnings, and Voices, and Thundrings, and an Earth-quake,

PARAPHRASE.

Earth-quake, and great Hail, finishing the Destruction of Antichrist, as appears from Chap. 16. 17. to the end.

SECTION V.

Wherein is contain'd the Remaining Part of the Little Book, viz. several Prophetical Visions representing several Particulars relating to, and so respectively Cotemporary with the respective Different States of the Church represented in the first Vision of the said Little Book contain'd in Section the third.

One of the principal Means for the Right Understanding of this Book of the Revelation being this, viz. a Right Apprehension of the Connexion of the Prophecies of the Seal'd Book with those of the Little Book; and in order to have a Right Apprehension hereof it being requisite, not only to insert the First Vision of the Little Book (contain'd in Section the third) between the second and fourth Section, that is, between the Beginning of the sixth Trumpet (Chap. 9. 13.) and the End of the third Trumpet (Chap. 11. 12.) but also to insert it in as short a manner as might be: And this being accordingly done, and so the Connexion between the Seal'd and Little Book being easily enough discernible, it is requisite here in the next place to give a more full and distinct Account of the different States of the Church, briefly Compris'd in the first Vision of the Little Book, namely by adjoining here the remaining Visions of the Little Book, wherein such Particulars are more fully and distinctly represented. Accordingly by the Visions here next mention'd by St John is set forth the Progress Christianity should make in the Roman World, during its Primitive and Pure State, notwithstanding all the Opposition that should be made thereto by the Devil. Chap. XII. And there appear'd a great Wonder to me in Heaven, whither I was call'd by an Ecstasy to see these Visions; namely a Woman cloath'd with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars: whereby is denoted the Christian Church, adorn'd and shining with the Faith of Christ the Sun of Righteousness; and despising or casting off the Rites and Ceremonies of the Jewish Law, as what at least in reference to their Feasts directed by the Motion of the Moon, and also like the Moon was only a sort of reflected Light or a fainter and obscurer Revelation of the will of God and true Religion, and consequently was also, like the Moon, to have its Change or to last only for a Season. And by the Crown of Twelve Stars is denoted the Rise of the Church

1. A Representation of the Progress of Christianity in its Primitive & Pure Ages, notwithstanding all the Opposition it should meet with from the Devil, by the means of the Heathen Roman Emperors.

ANNOTATIONS.

(m) Hereby may be otherwise understood, that the Nations or Gentiles, who had hitherto troden down the Holy City for the space of 42 months or 1260 days, were angry, when they came now to be dispossest'd thereof.

(n) I herein follow Mr Whiston's Exposition as preferable to Mr Mede's.

TEXT.

TRANSLATION.

2 Καὶ ἐν γαστρὶ ἔχουσα, κρᾶζει ὠδίνουσα, καὶ βασανίζομένη τέχειν. 3 Καὶ ὥφθη ἄλλο σημεῖον ἐν τῷ ὕρανῳ, καὶ ἰδὲ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἐπὶ αὐτῷ καὶ κέρατα δέκα καὶ ὅπρ' αὐτῷ κεφαλὰς αὐτοῦ ἀγαθήματα ἐπ' αὐτόν. 4 Καὶ ἡ ὕδα αὐτῷ σύρει τὸ τρίτον τῶν ἀστέρων τῷ ὕρανῳ, καὶ ἔβαλεν αὐτὴς εἰς τὴν γῆν καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τέχειν, ἵνα ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγῃ. 5 Καὶ ἔτεκε υἱὸν ἄρρενα ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάδα τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ † πρὸς τὸν θρόνον αὐτοῦ.

2 And she being with child, cried travailing in birth, and pain'd to be deliver'd.

3 And there appear'd another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be deliver'd, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 Καὶ

ANNOTATIONS.

V. 6. † So it is read in Alex. and some other MSS. and in all the four Ancient Versions, and in Arethas.

(o) Mr *Whiston* observes (pag. 213, 214. of his Essay) that as the Time of Gestation from the Conception to the Birth in Women with Child, is known to be 40 Weeks or 280 days; so it is as well known, that from the first Rise of our Saviour's Kingdom at his Resurrection and Ascension A. D. 33. till the famous Proclamation and Edict for the Universal Liberty and Advancement of Christianity by *Constantine* and *Licinius* A. D. 313. which put an end to the Pangs of Birth in the heaviest Persecution that ever was then known, was exactly 280 years also.

(p) The *Seven Heads* may also here allude to the *Seven Kings*, as they are interpreted Chap. 17. 10. of which see more in that place.

(q) This place makes for the Interpretation of the *Third part of the Earth* in reference to the Roman Empire being a Third part of the then known World, and not in reference to that part of *Europe*, (as being One of the three Divisions of the World then generally receiv'd) which was within the limits of the Roman Empire. For by the *Third part of the Stars of Heaven* here mention'd is to be understood, the whole Power of the Roman Empire, not of that part only that lay in *Europe*, but also of the other parts lying in *Asia* and *Africa*.

(r) Agreeably to the form of Speech made use of by St Paul in *Gal. 4. 19. My little Children, of whom I travail in Birth again, till Christ be formed in you. Whereby all this Allegory concerning the Woman with Child &c. is expounded.*

(s) Herein

P A R A P H R A S E.

Church or first Propagation of the Gospel by the preaching of the Twelve Apostles. 2 And she, i. e. the Woman describ'd v. 1. or Church, being as it were the Common Mother of all Christians, and so being as it were (o) with Child in respect of every single Christian, while he is becoming such, cried, travailing in Birth, and pain'd to be deliver'd: whereby is denoted the great Desire and Pains and Afflictions underwent by the Primitive Bishops and Pastors to propagate the Gospel. 3 And there appear'd another Wonder at the same time to me being by way of Ecstacy in Heaven; and behold, a great red Dragon, having seven Heads, and ten horns, and seven Crowns upon his Heads: whereby is denoted the then Roman Empire; which is represented as having seven Heads, in allusion to the (p) seven Hills whereon Rome then stood; and as having seven Crowns upon its Heads, in allusion to the Sovereignty of Rome then over the World; and as having ten Horns, in allusion to the ten Kingdoms that were (according to Chap. 17. 12.) to arise out of the Roman Empire. Further, the then Roman Empire is here represented as a Dragon, because the then establish'd Religion was Heathenism or the Worship of the Devil, who deceiv'd our first Parents under the shape of a Serpent or Dragon; and also, because consequently the Roman Empire should oppose the growth of Christianity, agreeably to that Enmity which was foretold Gen. 3. 15. should be between the Seed of the Woman and the Seed of the Dragon. Lastly, the Roman Empire is here represented as a Great Dragon, because of the Great Power it then had; and as a Red Dragon, because of the Bloody Methods it should make use of to stop the Progress of Christianity. 4 And his Tail drew the (q) Third part of the Stars of Heaven, and did cast them to the Earth: whereby is denoted further that the Roman Empire had then in Subjection to it a Third part of the Princes or Potentates of the World; and so was the more able to oppose Christianity: and the Dragon stood before the Woman, which was ready to be deliver'd, for to devour her Child as soon as it was born; whereby is denoted the Care and Vigilancy of the Roman Power, not only to stop the Growth, but quite to extirpate Christianity. 5 And she, i. e. the Christian Church nevertheless brought forth (r) a Man Child, i. e. a Mystical Christ or Christian People, Christianity still making greater Progress in the Roman Empire, notwithstanding all the Opposition it met with. And whereas it is said that this Child was one, who was (s) to rule all Nations with a rod of Iron; and her Child was caught up unto God and to his Throne: hereby may be understood that the Roman Emperors should become Christian, which first came to pass in the Person of

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(s) Herein may also regard be had to the Millenary Reign of the Saints hereafter, and mention'd Chap. 20. 4. For to this Christ refers in his Promise to the Church of *Thyatira* Chap. 2. 26, 27. where the like Expression is made use of.

TEXT.

TRANSLATION.

6 Καὶ ἡ γυνὴ ἔφυγεν εἰς τὸ ἔρημον,
ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ
Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέ-
ρας χιλίας, ἑξακοσίας ἐξήκοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐ-
ρανῷ. ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ
ἐπολέμισαν κατὰ τὸν δράκοντα, καὶ ὁ
δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ.

8 καὶ οὐκ ἴχυσαν, ὅτε τόπος εὑρέθῃ
αὐτοῖς ἐν τῷ οὐρανῷ. 9 Καὶ ἐβλή-
θη ὁ δράκων ὁ μέγας (ὁ ὄφις ὁ ἀρ-
χαῖος, ὁ καλέσμενος Διάβολος,

καὶ ὁ Σαταῖας, ὁ πλανῶν τὴν οἰκ-
μένην ὅλῳ, ἐβλήθη) εἰς τὴν γῆν.
καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

6 And the woman fled into
the wilderness, where she has
a place prepar'd of God, that
they should feed her a thou-
sand two hundred and three-
score days.

7 And there was war in hea-
ven: Michael and his angels
fought against the dragon, and
the dragon fought and his an-
gels:

8 And prevail'd not, nei-
ther was their place found any
more in heaven.

9 And the great dragon was
cast out, that old Serpent, call'd
the Devil and Satan, which de-
ceives the whole world; he
was cast out into the earth,
and his angels were cast out
with him.

10 Καὶ

PARAPHRASE.

of Constantine the Great; and that these Emperors should some of them
subdue with a rod of Iron or the force of War the Enemies of Christiani-
ty, as the aforesaid Constantine did Maxentius, Maximianus and Lici-
nius; and Theodosius the Great did Eugenius and Arbogastus and others.
6 And the Woman, being hereupon (as we learn from v. 13.) persecuted
by the Dragon, fled into the Wilderness, where she has a place prepar'd
of God, that they should feed her a thousand two hundred and three-
score days. Namely, as the Israelites, when they were deliver'd out of
the Bondage of Egypt, withdrew into the Wilderness, where they enjoy'd
the free Exercise of their Religion, and had their Tabernacle and Solemn
Service, but yet liv'd not in such Glory as they afterwards did in the
Land of Canaan; so by the flying of the Woman into the Wilderness may
likewise here be fitly denoted the State of the Christian Church, from
after the Time that it was deliver'd from the Oppression of the Heathen
Emperors till the second Coming of Christ; forasmuch as it has since
enjoy'd the Freedom of openly professing and worshipping Christ, and of
building Noble and Magnificent Churches for that purpose; tho' it has
been Unhappy on account of many sorts of Apostacy, as likewise was the
Church of Israel in the Wilderness. As for the thousand two hundred
and

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and threescore days here mention'd for the feeding of the Church in the Wilderness or God's supporting and preserving of Her, notwithstanding the many and great Apostacies that should be brought about by the Means of the Devil or Dragon; these Days, as they make forty two Months, so they may be all made use of in allusion to the forty years Stay of the Israelites in the Wilderness, or to their forty two Stations in the same during their said Stay; and they may be understood mystically in reference to the Time of the mystical Antichrist, and literally in reference to the Time of the literal or personal Antichrist; as above Chap. 9. 2, 3.

7 But now it is further to be related, how the Woman came to be deliver'd of the Child safe, since the Dragon (we are told v. 4.) stood before her, for to devour her Child as soon as it was born. And this was not done without the special Providence of God executed by the ministry of the holy Angels, in opposing the evil Designs of the Devil and his Angels. Which is in short the Meaning of what follows, viz. that there was War in Heaven: Michael, One or rather the Chief of the seven Archangels, and his Angels, i. e. the inferior Angels under his Command or Direction, fought, tho' invisibly yet really in such a manner as is agreeable to the Angelical Nature, against the Dragon or Satan and the Chief of the evil Angels, in order to preserve the Child, that the Woman should be deliver'd of, from the Dragon: and the Dragon fought and his Angels on the other hand to destroy the Child as soon as it was born: And this War was carried on, as invisibly by the said Angels, so also visibly by the means of the Christian Martyrs and Confessors (assisted by the Good Angels) on one side, and by means of the Heathen Roman Emperors and their Magistrates set on thereto by the evil Angels on the other side. 8 And tho' the Dragon and his Angels us'd all their Might and Cunning, yet they prevail'd not, but were overcome, neither was their place found any more in Heaven, i. e. the Child of the Woman being thus preserv'd, till it was advanc'd to the Imperial Throne, (or more plainly, Christianity being thus preserv'd, till the Roman Emperor was become himself a Christian) then Heathenism or the Worship of the Devil and his Angels was put down from being the Establish'd Religion of the Empire. 9 And the great Dragon was cast out, (now by the Dragon is meant That First or Chief of the faln Angels, which of Old under the shape of a Serpent deceiv'd our first Parents; who is otherwise call'd the Devil, from his accusing us before God, and Satan from his hatred against us; which deceives still All that are deceiv'd to sin, especially Idolatry, thro' the whole World: He, I say, was cast out of Heaven, or from that Height of Divine Worship, which had hitherto been paid him as the Establish'd Religion of the Roman Empire) into the Earth, i. e. so as to have his Idolatrous Worship not only accounted Despicable, but also abhor'd as most Execrable; and his Angels were cast out with him, i. e. All sorts of Idolatry, the Worship of all Those, that had hitherto been esteem'd as Gods, was renounc'd.

II.
A Representation of the Means, whereby Christianity made such Progress, as to become the Establish'd Religion of the Roman Empire; and also a Representation of the Means made use of by the Devil afterwards to put a Stop to the further Growth or flourishing State of Christianity.

TEXT.

TRANSLATION.

10 Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ ὕραν· Ἀρπὶ ἐγένετο ἡ σωτηρία καὶ ἡ δυνάμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὔριον καὶ νύκτα· ὁ καταβλήθη ὁ κατηγορῶν τὸν ἀδελφῶν ἡμῶν, ὁ καταβλήθη αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τοῦ μαρτυρίου αὐτῶν καὶ ἔκ ἡγάπησεν ἡ ψυχὴν αὐτῶν ἀπὸ θανάτου. 12 Διὰ τοῦτο εὐφραίνεσθε οἱ ὕμνοιοι, καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. Οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον χρόνον ἔχει. 13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣν ἔτεκε τὸν ἄρρενα. 14 Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτερύγες τοῦ αἵματος τοῦ μεγάλου, ἵνα πετήται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς,

10 And I heard a loud voice saying in heaven: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto * death.

12 Therefore rejoyce, ye heavens, and ye that dwell in them. Wo * to the earth and to the sea: for the devil is come down unto you, having great wrath, because he knows that he has but a short time.

13 And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place;

ὅπου

ANNOTATIONS.

V. 12. † So several MSS. and all the four Ancient Versions, and Arethas. The other Reading, Οὐαὶ τοῖς κατοικοῦσιν τὴν γῆν &c. was doubtless at first only an Interpretation put in the Margin.

(†) 'Tis observ'd by Mr Mede, that this Hymn of Triumph is as it were the Key for interpreting this whole Vision. For hence it plainly appears, that the *Advancing of the Woman's Child to the Throne of God* denotes no other than the Introducing of Salvation and Strength, and the Kingdom of God, and the Power of Christ, into the Imperial Throne of the Roman Empire.

(u) Here is probably an Allusion to Job i. 6. &c.

(w) As by these *Two wings of a great Eagle* are generally, and not without probability, understood the two parts into which the Roman Empire was afterwards divided, viz. the Western and Eastern; so from hence it is inferr'd, that the *Woman's Flight* into the Wilderness must correspond to All that Time, and to that Time only, while there were *two Wings*, or while Both the Branches of the Empire continued in being together, i. e. till the Dissolution of the *Western* Empire,

PARAPHRASE.

10 And hereupon I heard a loud Voice in Heaven, saying: (t) Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ, *namely in having the Sovereign Power of the Roman Empire put into the hands of Constantine the Great now become a Christian*: for the Accuser of our Brethren is cast down, *out of that Religious Dignity or Divine Worship he formerly had in the Roman Empire*; the Accuser, I say, is cast down, which is so call'd because he (u) accused them, *i. e. our Brethren or Good Men before our God day and night*. 11 And they, *i. e. the Martyrs and Confessors, or Faithfull Primitive Christians*, overcame him by the Blood of the Lamb as the *Efficient and Meritorious Cause*, and by the Word of their Testimony, *i. e. their bearing Testimony to the Word of God as the Conditional Cause*; and that because they loved not, *i. e. willingly and readily sacrific'd their Lives unto Death in bearing Witness or adhering to the Gospel*. 12 Therefore rejoyce, ye Heavens, and ye that dwell in them, *i. e. the Holy Angels and Blessed Spirits, by whose Ministry and Assistance this Victory over the Accuser of the Christians was obtain'd*. Wo to the Earth and to the Sea, *i. e. to the Inhabitants of this World*: for the Devil is come down unto you, having great Wrath, because *not only of the great Blow that has been given already to the Idolatrous Worship of Him, but also because he knows that he has but a short time, before the said Worship of him shall be utterly put an end to in the Roman Empire*. 13 And when the Dragon saw, that he was cast out into the Earth, he persecuted or still endeavour'd, *if by any means he could, to oppress the Woman which brought forth the Man-child, i. e. to oppress the Christian Church, tho' the Emperor was now become Christian*. 14 And whereas it might have been well expected, that the Roman Emperors being become Christians, the Church should enjoy a most flourishing and happy State in all respects, it prov'd much otherwise by the Malice, Cunning and Persecution of the Dragon; *insomuch that the State of the Christian Church after this hitherto can fitly be resembled only to the State of the Israelitish Church in the Wilderness*; and whereas it is said that to the Woman were given (w) two Wings of a great Eagle, that she might fly into the Wilderness, hereby

ANNOTATIONS.

Empire, either A. D. 455. at the death of *Valentinian III*, when it ceas'd as to its *real Greatness* and Dominion; or however A. D. 476. when the *very Name* also ceas'd in *Augustulus*. Now the Rise of the Antichristian (*i. e. Popish*) Power is reckon'd Cotemporary with the Woman's Arrival in the Wilderness, or which is the same, with the Period of the *Western Empire*. Wherefore if the Death of *Valentinian III*. be taken for the Period of the *Western Empire*, viz. A. D. 455. then the Conclusion of the Antichristian State is to be A. D. 1715. viz. 1260 years after its Epoch or Beginning. Or if the *Western Empire* be not reckon'd to cease, till the very Name of it ceas'd in *Augustulus*, viz. A. D. 476. then the Conclusion of the Antichristian State will be A. D. 1736. This is the Computation whereby Mr *Made*, Mr *Whiston*, and others go by, who by the

TEXT.

TRANSLATION.

ὅπου τρέφεται ἐκ τῆς χερσὶν καὶ χερσὺς
καὶ ἡμῶν χερσὶν, ἀπὸ προσώπου τοῦ ὄφeos.

15 Καὶ ἔβαλεν ὁ ὄφis ὀπίσω τὴν γυναι-
κὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποτα-
μὸν, ἵνα τρώγῃ ποταμοφόρον ποίση.

where she is nourish'd for a
time, and times, and half a time,
from the face of the serpent.

15 And the serpent cast out
of his mouth water as a flood
after the woman, that he might
cause her to be carried away of
the flood.

16 Καὶ

ANNOTATIONS.

Beast or *Antichrist* understand principally the *Papal Power*. To confirm this Opinion Mr *Whiston* observes (pag. 215. of his Essay) that as in the Type a Woman is not to be suppos'd capable of flying into a Wilderness till long after her Delivery; and after that, the Flight it self, by the Description of it, appears to take up a considerable time also: So in the things thereby represented, it must be allow'd, that there was to be a Considerable Interval between the Conversion of *Constantine*, and the Rise of the Antichristian Power; tho' its Duration is not exactly to be gather'd from that Type. The Reader here sees, that this Computation is founded on this Notion, that the two wings of a great Eagle mention'd v. 14. do denote the *Western* and *Eastern* Roman Empire: which, altho' it seems probable, yet since it is not certain, hence it appears that this Computation is not to be look'd on as certain, or any more than probable; especially since we find the like Expression us'd *Exod. 19. 4.* where God speaking of the *Israelites* Deliverance from the *Egyptians* says; *Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings*: Where as by the *Israelites* being born on *Eagles Wings* can't be denoted their being Deliver'd from the *Egyptians* by any means of the *Roman Empire*; but only in general their being deliver'd by the special Providence of God; so it is possible, that by the Woman's having here two Wings of a great Eagle given to her, that she might fly into the Wilderness, may be denoted only in general the Churches being deliver'd from the Then Malice and Design of the Dragon by the like special Providence of God. The Reason why there is mention made of *Eagles* in the Plural with respect to the Deliverance of the *Israelites*, and only of a great Eagle in the Singular with reference to this Deliverance of the Church, may be this: that the *Israelites* being spoken of (*Exod. 19. 4.*) as *Many*, it was requisite to represent them as carried likewise by many *Eagles*; but the Church being here represented as a single Woman, she might agreeably thereto be represented as carried likewise by a single great Eagle. As to that other Computation of the Epoch (or Beginning) and Ending of the *Antichristian* State, drawn from the Proportion that the Inner and Outer Court of the Temple had one to the other, and mention'd by Mr *Whiston* pag. 80, 81, 82. and again p. 201, 202. of his Essay; it is much more precarious than the former; and therefore I shall say no more of it. But I shall rather observe, that as from what is said in this Chapter, it is not to be doubted but the Woman's Flight into, and Arrival in the Wilderness has been long afore this present time, so it hence appears necessary, that the 1260 days that she was to be nourish'd in the Wilderness, should be understood in a mystical Sense or for 1260 years, and consequently should relate to the Duration of a mystical Antichrist, or which comes to the same, should relate to the Duration of Time, wherein Antichristianism should by several Steps and Degrees arise, till it should at last advance to its highest Degree, namely under that single and most wicked Person, who is emphatically stil'd

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hereby may be denoted that the Churches getting safe into this Wilderness-State, was owing to the Protection of the Roman Empire, denoted by the great Eagle its usual Standard; which Empire was at this time to be divided into two parts, the Eastern and Western, which were as it were the two Wings of the said Roman Eagle. By this means was the Church to fly into the Wilderness, into her place, where she is nourish'd as at other times, so especially for a Time, and Times, and half a Time mention'd by (x) Daniel, and by its application hereto appearing to denote the same as forty two months, or one thousand two hundred and threescore days above mention'd, from the face of the Serpent or malice of the Devil, who shall in a special manner actuate all the Antichristian Powers that shall arise, and more especially Him that is most properly call'd The Antichrist. 15 And the Serpent cast out of his mouth Water as (y) a Flood after the Woman, even at the time when she first was retiring into the Wilderness, that he might cause her to be carried away of the Flood: whereby may be denoted that most pernicious Heresy of (y) Arianism, which had well nigh quite overrun and destroy'd the Church in

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still'd the Man of Sin, or the Beast, or Antichrist: Of which Antichrist, and the Afflictions of the Church during his Prevalency, is more especially to be understood, what is said in this and other Prophecies of this Book; and particularly that the Prevalency of this Antichrist shall be *literally forty two Months*, and accordingly the greatest Afflictions of the Church from Him shall be 1260 days *literally*, according to the Common Tradition of the Primitive Writers.

(x) Namely Dan. 12. 7. And herein is observable the Method taken by God to let us into the Meaning of this Expression, which could never have been found out by the bare Signification of the Words. For how thereby could it have ever been found out, that *Time* signifies a single year; *Times*, two years; and consequently *half a Time*, half an year? Whereas by comparing this verse 14. where it is said that the *Woman was to be nourish'd for a time, and times, and half a time in the Wilderness*, with v. 6. where it is said, that the said *Woman was to be fed in the Wilderness 1260 days*, it plainly appears, that *a time, and times, and half a time* is put to denote the same as 1260 days, or three years and an half. And also hereby it is intimated that the Prophecy of Daniel, wherein this Expression is mention'd, do's appertain to the same Events as this of the Revelation.

(y) Mr Whiston (pag. 214. of his Essay) understands these Attempts of the Serpent to destroy the Woman, of the Oppositions and Persecutions of Licinius, and Julian the Apostate, and Others, and of the great Inundations of the Barbarous and Heathen Nations, which in a little time overrun and shar'd the Empire among them. Which must inevitably have swallow'd up the Church, had not the Eastern and Western Eagles (or more agreeably to the Text, the Eastern and Western Wings of the Eagle) i. e. the Emperors at first protected her; and afterwards the Barbarous Nations join'd with the Old Inhabitants of the Roman Empire, and at last embrac'd Christianity also. However the Dragon so far prevail'd, that the Woman is forc'd into a solitary and afflicted Condition; — i. e. so imperfectly did these Barbarous Nations receive and understand the Christian Religion, and so soon did they submit to a new kind of Antichristian Idolatry

TEXT.

TRANSLATION.

16 Καὶ ἐβόηθησεν ἡ γῆ τῇ γυναικί, καὶ ἠνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ χε-
τέπτε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων
ἐκ τοῦ στόματος αὐτοῦ.

17 Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ
γυναικί, καὶ ἀπῆλθε ποιῆσαι πόλεμον
μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τὰ
τηρῶνται τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἔχον-
των τὴν μαρτυρίαν τοῦ Ἰησοῦ.†

18 Καὶ
† ἐστῆν ἐπὶ τὴν ἀμμουίαν τοῦ θαλάσσης.
Κεφ. ιγ'. Καὶ εἶδον ἐκ τοῦ θαλάσσης θη-
εῖον ἀναβαῖνον, ἔχον κεφαλὰς ἐπὶ καὶ
κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων
αὐτοῦ δέκα ἀνδράματα, καὶ ἐπὶ τὰς
κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

16 And the earth help'd the woman, and the earth open'd her mouth, and swallow'd up the flood, which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the Testimony of Jesus Christ.

18 * And he stood on the sand of the sea.

Chap. XIII.

And I saw a wild beast rise up out of the sea, having seven heads and ten horns; and upon his horns ten crowns, and upon his heads the * names of blasphemy.

2 Καὶ

ANNOTATIONS.

latry and Persecution, that the purest part of the Christian Church began to be Desolate and Distress'd, and was forc'd into a Persecuted, and Sackcloth, and Wilderness Condition, during all the long time of those Antichristian Corruptions, for 1260 years together. Thus far Mr *Whiston*. Whereby the Reader may perceive, that He do's not understand the *Waters of a Flood cast out of the Serpent's mouth* of the Broaching of the *Arian* Heresy, except it be implied in the Opposition and Persecution of the *Others*, which he above mentions besides *Licinius*, and *Julian* the Apostate. But Mr *Mede* has well observ'd (lib. 3. p. 497.) that the *Waters of the Flood cast out of the Serpent's mouth* do's properly denote *pernicious Doctrine* or *Heresy*, according to the way of Speaking frequently made use of in Scripture, wherein the same word that denotes to *flow as out of a Fountain*, is often us'd to *speak or preach*: and the *Words of the mouth* are resembled to *Waters*. Thus Prov. 18. 4. *The words of a Man's mouth are as deep Waters; and the well-spring of Wisdom as a flowing Brook*. So Prov. 1. 23. *I will pour out my Spirit unto you*. And Prov. 15. 28. *The mouth of the Wicked poureth out evil things*; Very agreeable to the Expression under Consideration.

V. 17. † *Χερσὶν* is not read in Alex. and several other MSS. nor in Syr. and Arab. Versions; nor in Hippolytus or Arethas.

V. 18. † So it is read, and not *ἰσίδω*, in Alex. MS. and Vulg. Latin, Syr. and Arab. Versions. And this Reading, as it is much more agreeable to the Scope of the place, so it is preferable to the Common Reading.

V. 1. † *Ὀνόματα*, not *ὀνόμα*, is read in Alex. and several other MSS. as also in Vulg. Latin, Syr. and Arab. Versions; and Arethas.

(2) The Reason of the *Sea* being taken in Scripture to denote the *West*, is with good

MONTAGNI PARAPHRASE

in a little time after that the Emperors were become Christians. 16 And, whereas it is usual for the dry Earth to suck up Water, hence in Analogy to the Type or Image made use of in v. 15. (namely where the Water coming out of the mouth of the Serpent as a Flood, denotes the Heretical Doctrine of Arianism, overspreading the World as a Flood: in Analogy, I say, to this Image or Figurative Expression) it is said, that the Earth help'd the Woman, and the Earth open'd her mouth, and swallow'd up the Flood, which the Dragon cast out of his mouth; by the Earth being here denoted, on account of the foresaid Analogy, the Prevalency of the Orthodox Christians in the several Councils held on this occasion, and wherein Arianism was condemn'd.

17 And the Dragon was wroth with the Woman, i. e. enrag'd against the Church in a greater degree, when he saw that he could not overwhelm Her with the Flood of Arianism, but that she was safely retir'd into the Wilderness, or more plainly, was likely to continue in a Safe, tho' not so Flourishing and Glorious Condition, as she might otherwise have done. And therefore the Dragon went to make War with the Remnant of her Seed, i. e. with Such as she should bring forth in the Wilderness; namely those who keep the Commandments of God, and have the Testimony of Jesus Christ, i. e. persevere in bearing Witness to the Truth of Christianity, during this Wilderness-State of the Church. 18 And this War he wag'd with them by divers means: but the most principal one is that which shall be next represented; Namely, methought He, i. e. the Dragon stood on the Sand of the Sea. Chap. XIII. And I saw a Wild Beast, whereby in some sense may be denoted the Mystical Antichrist, as well as the Literal or Personal Antichrist. I shall here expound this Vision in the latter sense, or in respect to the Personal Antichrist, taking notice in the Notes of the more remarkable Particulars relating to the Exposition of the said Vision in reference to the Mystical, or more particularly the Papal Antichrist. This Wild Beast I saw rise up out of the Sea, (z) where by the Sea may be denoted (as usually in O. T.) the West; having seven Heads, and ten (a) Horns, and upon his Horns ten Crowns, as denoting that the Stage whereon Antichrist most properly and emphatically so call'd should act, should be within the Limits of the (once) Roman Empire, and that in his Time (a) there should be Ten Kingdoms within the said Limits; and upon his Heads the Names of Blaspemy, denoting

III.
A Representation of the Opposition to be made by the Devil to Christianity (as by introducing Corruptions into the Church, particularly Popery, so) more especially by the open and direct Opposition that should be made to it by Antichrist emphatically to called.

ANNOTATIONS.

good reason thought to be this, viz. because the *Mediterranean Sea*, call'd in Scripture the *Great Sea*, lies to the West of the Holy Land.

(a) Mr Whiston observes (p. 218, &c. of his Essay) that the Exact Time of the Rise of these Ten Kings (viz. denoted by the Ten Horns) is the great and principal Epoch and Characteristick of the so famous 1260 years in this Book. For then it is both in Daniel and St John, as the Fathers also generally allow, that the Antichristian State or Tyranny of the Beast with seven Heads and ten Horns,

T E X T. TRANSLATION.

2 Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρ-
 δάλι, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου,
 καὶ τὸ σῶμα αὐτοῦ ὡς σῶμα λέοντος. Καὶ
 ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν
 αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἔξου-
 σίαν μεγάλην. 3 καὶ ἓ μίαν ἓ κε-
 φαλὴν αὐτοῦ ὡς ἐσφαγμένῃ εἰς θά-
 νατον· καὶ ἡ πληγὴ τῆ θανάτου αὐτοῦ

2 And the wild beast which
 I saw was like unto a leopard,
 and his feet were as *the feet*
 of a bear, and his mouth as
 the mouth of a lion. And the
 dragon gave him his power,
 and his * throne, and great au-
 thority;

3 And * one of his heads
 as it were wounded to death:
 And his deadly wound was

ἐπερα-

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Horns, was to begin; — when the Number of the Kingdoms, into which that Empire (viz. the *Roman*) was to be divided, amounted to the full and compleat number of *Ten*. Now altho' he supposes this to have fell out A. D. 456. and accordingly he gives us (p. 228.) a *Table of the Ten Kingdoms* then extant in the Roman Empire; yet since this matter is so far from being clear, that such as have gone about to state or reckon up the said *Ten Kingdoms* do differ therein one from another, as appears from comparing Mr *Whiston's* said Table with Dr *Allix's* Account of the said Kingdoms mention'd in Mr *Whiston's* Essay pag. 222. and both the former with Mr *Mede's* Table of the said Kingdoms (lib. 3. Tub. 2.) From this Uncertainty in the Matter methinks there is an obvious Argument, that therefore in probability the Time of the *Antichristian State* most properly so call'd, and more especially denoted in this Vision, is *not yet come*; forasmuch as there never yet can be found the Time, when there were just *Ten Kingdoms* within the Limits of the *Roman Empire*. Agreeably hereto it do's, as Mr *Wh.* (p. 234, 235 of his Essay) says, deserve to be here observ'd, that, As the Number of the Kingdoms, into which the *Roman Empire in Europe*—was originally divided A. D. 456. was exactly Ten, not reckoning (N.B.) some very small ones, either just then expiring, or at the utmost Bounds of the Empire, or inconsiderable: So is it also *very nearly* return'd again to the same Condition, and at present is divided into *ten* grand or principal Kingdoms or States. In which passage the Reader sees, that altho' Mr *Wh.* says, that the Kingdoms, into which the Roman Empire was divided A. D. 456. was *exactly Ten*, yet to make them up so, he is forc'd *not to reckon some very small ones*, &c. The Reader may observe also, that Mr *Wh.* here allows, that the State of the Roman Empire is *very nearly return'd again to the same Condition*, and at present is divided into *ten* grand or principal Kingdoms or States. So that it is not so impossible, or unlikely as some may be willing to think, but that the *Time of Antichrist* emphatically so call'd may be drawing on apace; since a little change in the World may reduce all the States in *Europe* within the Limits of the *Roman Empire* to *Ten* exactly in very deed, and so evidently as not to be liable to doubt in the matter.

V. 3. † *Eidn* is not read in Alex. and several other MSS nor in Syr. Arab. and Ethiop. Versions, nor yet probably in the Old Lat. Version; nor yet in Irenæus or Arethas.

(6) This *One head that was as it were wounded to death*, is variously expounded even by those that agree in understanding this Prophecy only or chiefly of the *Papal Antichrist*. Mr *Mede* hereby understands the Overthrow of the *Heathen*

MOITABLE PAIR APHRASES

denoting the Blasphemous Titles, which this Antichrist should give Himself, and make others give Him. 2 And the wild Beast which I saw was like unto a Leopard; and his feet were as the feet of a Bear; and his mouth as the mouth of a Lion: whereby may be denoted, that for whatever Mischiefs done by them to the Church or People of God in their several Ages, the Empire of Babylon denoted in Daniel (Chap. 7.) by a Lion, or the Empire of Persia denoted by a Bear, or the Grecian Empire denoted by a Leopard, were particularly remarkable; All these Mischiefs or Calamities should be inflicted on the Christian Church by this said Wild Beast or Antichrist emphatically so call'd. And no wonder since the Dragon was represented to St John, as He that gave him his Power, and his Throne, so as to have Idolatrous Worship paid to him as God, and great Authority; 3 and whereas this seven-headed (as Chap. 12. 3.) Dragon (so call'd not only in reference to the seven Hills whereon Rome stood, but also to the seven sorts of Government Rome should have, according to Ch. 17. 9, 10.) had One (b) of his Heads as it were wounded unto Death, i. e. had receiv'd as it were a deadly Wound by Heathenism being put down, and Christianity advanc'd to be the Religion of the Empire by the Christian Emperors, and so during the form of the Roman Government by Emperors, which form of Government made one of the Dragon's seven Heads: hereupon the Dragon gave to the Wild Beast this same wounded Head of His, that it might be heal'd: And accordingly his deadly Wound was heal'd, i. e. the worship of the Devil or Idolatry, which had been put down by the Christian Emperors, was reviv'd again (namely, as partly and in an inferior degree (bb) by the Papal Antichrist, so partly and more especially

ANNOTATIONS.

Heathen State of the Roman Empire under the Emperors, by the Advancement of Christianity to the Imperial Throne, or which is the same, by Constantine and his Successors becoming Christians. And consequently by this deadly Wound being heal'd, Mr Mede understands the Apostacy of the Church within the said Empire into Popery, as being only another sort of Heathenism reviv'd. Mr Wh. (p 217. of his Essay) understands hereby, the Form of Government under the Emperors being destroy'd, and the Empire utterly conquer'd by the Barbarous Nations; and then the Barbarous Nations not destroying the Romans and their Empire, but becoming one United People, and submitting both to the Religion and in great part to the Laws of the Roman Empire: whereby they continued the Fourth, and did not erect a Fifth Monarchy.

(bb) Tho' the Papists are guilty of Idolatry in worshipping Saints, and Angels, and Images, and the like; yet they do not this directly or explicitly in Opposition to the Worship of Christ, but only in Subordination to the same. Whereas in the time of Antichrist most properly and emphatically so call'd, the Beast and his Image shall be worshipp'd in direct and explicit Opposition to the Worship of Christ. But now it is evidently a much greater Degree of Antichristianism, to worship Any other in direct Opposition to Christ, than it is to worship Any other only in Subordination to Christ. Agreeably hereto it is observable; that the Sin of the Romanists or Papists is all along Chap. 17. 18. represented to be

ἐθεραπεύθη, καὶ ἐθαυμάσθη ὅτι ὅλη τῇ
 γῇ ὅπισθεν τῷ θηρίῳ. 4 Καὶ προσε-
 κύνησαν τὸ δράκοντα ὃς ἔδωκεν ἐξουσίαν
 τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον,
 λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; Τίς
 δύναται πολεμῆσαι μετ' αὐτοῦ; 5 Καὶ
 ἐδόθη αὐτῷ τόμα λαλῶν μεγάλα καὶ
 βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξου-
 σία ποιῆσαι μῆνας τεσσαράκοντα δύο.
 6 Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλα-
 σφημίας πρὸς τὸν Θεόν, βλασφημῶ-
 σαι τὸ ὄνομα αὐτοῦ, καὶ τὸ σκηνῶν
 αὐτοῦ, καὶ τοὺς ἐν τῷ ὕδατι σκηνῶντας.
 7 Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι
 μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ
 ἐδόθη αὐτῷ ἐξουσία ὅτι πᾶσαν φυλὴν
 † καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.
 8 Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ
 κατοικοῦντες ὅτι τῇ γῆς, ὅτι ὁ γέγρα-
 πται τὰ ὀνόματα ἐν τῇ βίβλῳ τοῦ ζῶντος
 τοῦ ἀρνίου ἐσφαγμένου ἀπὸ καταβολῆς
 κόσμου. 9 Εἴ τις ἔχει ὦτος, ἀκουσάτω.

heal'd; and all the world won-
 der'd after the * wild beast.

4 And they worshipp'd the
 dragon, which gave power un-
 to the wild beast: and they
 worshipp'd the * wild beast, say-
 ing, Who is like unto the wild
 beast? Who is able to make
 war with him?

5 And there was given un-
 to him a mouth speaking great
 things and blasphemies; and
 power was given unto him to
 continue forty & two months.

6 And he open'd his mouth
 in blasphemy against God, to
 blaspheme his name, and his ta-
 bernacle, and them that dwell
 in heaven.

7 And it was given unto
 him to make war with the
 faints, and to overcome them:
 and power was given him over
 all * tribes, and people, and
 tongues, and nations.

8 And all that dwell on the
 earth shall worship him, whose
 names are not written in the book
 of life of the Lamb slain from
 the foundation of the world.

9 If any man has an ear, let
 him hear.

10. Εἴ τις

ANNOTATIONS.

be that of *Fornication* or *Whoredom*; which Sin consists not so properly in *wholly forsaking*, as in being *unfaithfull* to, the Husband. *Babylon* or *Rome*, tho' she be charg'd with *Whoredom*, as being *unfaithfull* to Christ, or as not serving him with a *pure Christian* Worship; yet she is no where charg'd (as I remember) in this Book of Revelation with *Worshipping the Dragon*, or *utterly Renouncing Christianity*: This is the peculiar Character of *Antichrist* most emphatically and literally so call'd.

V. 7. † Καὶ λαὸν is read in Alex. and several other MSS. as also in all the four Ancient Versions; and in Irenæus and Arethas.

(c) For this is the sort of Expression made use of frequently in the Scripture to denote the Almighty and Sovereign Power of God. Thus *Psal.* 35. 10. *All my bones shall say, Lord, who is like unto thee &c.* and *Psal.* 71. 19. *O God, who*

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especially and) compleatly by Antichrist most emphatically so call'd. And accordingly it follows here that All the World in a manner wonder'd at the Miracles and things done by the Power of the wild Beast, and so run after the wild Beast, as his Followers: 4 And so they worshipp'd the Dragon, not explicitly as directing their Worship immediately to the Devil as such, but in effect and by consequence, as worshipping Him, which gave Power unto the wild Beast, (i. e. to this Antichrist) as He that was the True God; whereas they might easily infer, that He could not be the True God that gave the Beast such Power, since it was plainly made use of in Opposition to Christianity or the Worship of the True God; and also they worshipp'd the Dragon or Devil, in that they worshipp'd the wild Beast, saying, Who is like unto the wild Beast? Who is able to make War with Him? denoting (c) thereby that Christ was not. 5 And there was given unto him a Mouth speaking great things and Blasphemies, i. e. Divine Providence permitted him to speak great things of himself, even such as amounted to Blasphemy, being what ought to be spoken only of God; and Power was given unto him, i. e. Providence likewise permitted him to continue forty and two Months, i. e. three years and an half. 6 And during this time he open'd his mouth in Blasphemy against God, to blaspheme his Name, and his (d) Tabernacle, i. e. the Christian Worship, and them that dwell in Heaven, i. e. the Martyrs and Confessors and all other Saints that were departed in the True Faith. 7 And it was given or permitted unto him to make War with the Saints on Earth, and to overcome great Numbers of them, especially the Two Witnesses; and hereupon Power was given unto him, i. e. he was permitted to extend his Power, over all Tribes and People and Tongues and Nations. 8 And hence it shall come to pass, that in a manner All that shall then dwell on the Earth, shall worship him: But they shall be those, whose Names are not written in the Book of Life, which Life is the Purchase, and which Book is in the Custody and Management of the Lamb slain from the Foundation of the World. 9 Wherefore, if any man has an ear, let him hear what is said in the last foregoing Clause, so as to consider it seriously, and

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is like unto thee? and Psal. 113. 5. Who is like unto the Lord our God? See also Psal. 86. 8. and 89. 8. &c. It is said that the Maccabees were so call'd from carrying this Motto in their Standard מִי כִמּוֹךְ כְּאֱלֹהִים יְהוָה, Who is like unto Thee among the Gods, O Lord? the first Letters of the said words being M, C, B, I. Now in Imitation perhaps hereof, as well as in Opposition thereto and so to Christ, the Followers of Antichrist emphatically so call'd may very likely carry in their Standards for a Motto this or some such sentence, Who is like unto our King (or Leader, denoted here in the Revelation by the Wild Beast)?

(d) Or else particularly the Temple, that may be then built by the Jews at Jerusalem: namely He may then blaspheme or profane the said Temple, in that (according to 2 Thessal. 2. 4.) He as God shall then sit in the Temple of God, shewing Himself that he is (i. e. as if he were) God.

TEXT.

TRANSLATION.

10 Εἴ τις αἰχμαλωσίαι συνάγῃ, εἰς αἰ-
χμαλωσίαι ὑπάγῃ· ἐλθὶς ἐν μαχαίρᾳ ἀπο-
κτενέῃ, δὲ αὐτὸν ἐν μαχαίρᾳ ἀποκτανέτω.
ὧδὲ ὅστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖ-
νον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο
ὅμοια ἀρνίῳ· καὶ ἐλάλη ὡς δράκων.

12 Καὶ τὴν ἐξουσίαν τῷ θανάτῳ θείῳ
παῖσι † ἐποίησεν ὁ ὥπιον αὐτοῦ, καὶ ἐποίη-
σεν τὴν γῆν καὶ τοὺς κατοικοῦντάς ἐν αὐτῇ,
ἵνα προσκυνησώσι τὸ θηρίον τὸ θανά-
τον, τὸ ἐθεραπεύθη ἡ πληγὴ τῆς θανά-
του αὐτοῦ.

13 Καὶ ποιεῖ σημεῖα μεγά-
λα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ
τοῦ οὐρανοῦ εἰς τὴν γῆν, ὁ ὥπιον τῶν ἀν-
θρώπων. 14 Καὶ πλανᾷ τοὺς κατο-
ικοῦντάς ἐν τῇ γῇ, διὰ τὰ σημεῖα ἃ

10 He that leads into capti-
vity, shall go into captivity :
He that kills with the sword,
must be kill'd with the sword.
Here is the patience and the
faith of the saints.

11 And I beheld another
* wild beast coming up out of
the earth, and he had two horns
like * the Lamb, and he spake
as the dragon.

12 And he *exercis'd all the
power of the first wild beast
before him, and * caused the
earth, and them which dwell
therein, to worship the first
wild beast, whose deadly
wound was heal'd.

13 And he do's great won-
ders, so that he makes fire come
down from heaven on the
earth, in the sight of men,

14 And deceives them that
dwell on the earth, by the
means of those miracles which

ANNOTATIONS.

V. 12. † So several MSS. and all the four old Versions, and Irenæus & Arethas.

(e) This is agreeable to the Opinion of several of the Ancients, viz. *Lactan-
tius, Sulpitius Severus, Prosper, &c.*

(f) Hence he is styl'd Chap. 19. 20. the *False Prophet*. This by Mr *Mede* and
Mr *Whiston* is esteem'd the *Pope*.

(g) It is noted by the Author of *God's Judgments &c.* aforesaid (p. 162, 163.)
that all Sorts of Miraculous Operations were comprehended under these two De-
nominations, viz. *Signs in the Heights above, and Signs in the Depths below.*
Isa. 7. 11. Now it was (and no doubt still is) the Opinion of the *Jews*, that to
work Signs in the Heights above was a true Proof of Divine Power and Au-
thority. Therefore they desir'd of our Bl. Lord to shew them a *Sign from Hea-
ven*, or the Heights above, *Mat.* 16. 1. as a Proof of his Divinity. At which
Request of theirs, *St. Mark* 8. 12. says our Lord *sighed deeply in Spirit*, no doubt
bemoaning the Hardness of their Hearts (and probably considering within him-
self, how fatal to them that Persuasion of theirs would be hereafter, when by
that means Antichrist should deceive them.) And *St. Luke* ch. 11. v. 29. says our
Lord was so far from gratifying them, that he assured them *No sign should be
given them, but the sign of Jonas the Prophet*, which he knew was *in the Depths
below*. And the Holy Spirit foreseeing that this Opinion would again prevail
in the World, tells us by way of Caution, that that Deceiver Antichrist should

be

PARAPHRASE.

and in such a manner, as to be willing to undergo the greatest Torments that Antichrist can inflict upon him here, that he may be of the Number of those that are written in the Book of Life eternal. 10 Let it be further consider'd as an Argument for Persevering in the true Faith; that He that leads into Captivity the Faithfull Christian, shall go into Captivity, and that a more grievous one, Himself in God's appointed time: He that kills with the Sword the Faithfull Christian, must be kill'd with the Sword of a more destructive sort himself. Here is then Grounds abundantly sufficient for to encourage the Patience, and the Faith of the Saints under the greatest Calamities.

11 And I beheld another Wild Beast coming up out of the Earth, which as it is plainly oppos'd to the Sea v. 1. so, since the Sea is there probably taken according to the Hebrew way of speaking for the West, hence by the Earth must be here denoted by way of Analogy the (e) East. And he, i. e. this second wild Beast had two horns like the Lamb, and he spake as the Dragon, i. e. he was endu'd with the two Powers of working miracles and foretelling things, wherein he resembled Christ; but these Powers were apply'd by his Discourses (f) only to promote the interest of the Dragon or Devil. 12 And he accordingly exercis'd or was the principal instrument of putting in execution all the Power of the Dragon given (v. 2.) to the first wild Beast before him, or to make way for his being follow'd by the World, and accordingly He it was principally, that caus'd the Earth and them that dwell therein, to worship the first wild Beast, whose deadly Wound (aforemention'd v. 3.) was now heal'd. 13 And he do's great Wonders, so that he makes Fire come down (g) from Heaven on the Earth, in the sight of Men, 14 and deceives them that dwell on the Earth, by the means of those Miracles, which he

IV.
A Representation of a False Prophet, which should arise in the time of Antichrist emphatically to call'd, and should be very instrumental in promoting the Power & Interest of the said Antichrist.

ANNOTATIONS.

be able to bring down Fire from Heaven, i. e. the Heights above, that so when he shall shew that Sign, it may be so far from deceiving us into an Opinion of his being the Messiah, that it shall be to us a sure Token that he is the Antichrist. To which may be added this Observation, that the bringing Fire down from Heaven is no more than what is recorded in Scripture to have been already done by the power of the Devil, viz. Job 1. 16. The Fire (as it was thought) of God, but really of the Devil as appears from the foregoing part of the Chapter, is false from Heaven, and has burnt up the Sheep and Servants, and consum'd them, and I only am escap'd alone to tell thee. Now what God thus permitted the Devil to do in respect of Job his Faithfull Servant, He may also permit the Devil, or which is the same Antichrist, by the Devil's means, to do in respect of some of his Faithfull Servants then living and opposing Antichrist. However this will not be a Sufficient Motive to follow Antichrist, since the Providence of God has forewarn'd us by this instance to Job, that the Devil has Power to do such Miracles, even to the Hurt of God's Faithfull Servants, when permitted by God so to do for a Trial of their Faithfulness: which will be the Case of the Faithfull in the days of Antichrist.

TEXT.

TRANSLATION.

ἰδοῦν αὐτῷ ποιῆσαι ἐνώπιον τῷ θηρίῳ· λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησεν.
 15 Καὶ ἰδοῦν αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τῷ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκὼν τῷ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι τῇ εἰκόδι τῷ θηρίου, ἵνα ἀποκτανθῶσι. 16 Καὶ ποιῇ πάντας, τὰς μικρὰς καὶ τὰς μεγάλους, καὶ τὰς πλουσίους καὶ τὰς πτωχεύς, καὶ τὰς ἐλευθέρους καὶ τὰς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῇ χειρὶ αὐτοῦ καὶ δεξιᾷ, ἢ ἐπὶ τῷ μετώπῳ αὐτῶν. 17 Καὶ ἵνα μή τις δύνῃται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τῷ θηρίῳ, ἢ τὸν ἀριθμὸν τῷ οἰόματι αὐτοῦ. 18 Ὡς ἡ σοφία ὅτι· ὁ ἔχων τὸ ἰουῦ, ψηφισάτω τὸν ἀριθμὸν τῷ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ὅτι,

he had power to do before the wild beast; saying to them that dwell on the earth, that they should make an image to the wild beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the wild beast, that the image of the wild beast should both speak, and cause that as many as would not worship the image of the wild beast should be kill'd.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the wild beast, or the number of his name.

18 Here is Wisdom. Let him that has understanding, count the number of the wild beast: for it is the number of a man;

καὶ

ANNOTATIONS.

(gg) *ἐνώπιον αὐτοῦ* Mr Mede expounds in *praesentia ipsius*: but that it denotes the Meaning given in the Paraphrase is evident from *Luk. 1. 17.*

(h) Hereby Mr Mede understands the Image or Resemblance there is in Popery of the old Heathen Idolatry. Mr Whiston (pag. 260. of his Essay) makes this Image of the Beast to be the Emperor of Germany; as taking to himself the Titles of Caesar, or his *Cæsarean Majesty*, and the *Sacred Roman Emperor*. But how far either of these Interpretations is from Answering the Import of the Words of the Text, I leave the competent Reader to judge. Whereas the Words may be taken in their literal Sense very well according to the Exposition given in the Paraphrase; which carries nothing in it, but what has been already done by the Power of the Devil or Magick, and consequently may be done again by Antichrist and his False Prophet, who shall be endued with Magical Power, and that likely to the very highest Degree that the Devil can impart unto them. And hereby the Head of the Dragon that was wounded will be completely cur'd; forasmuch

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he had power to do before (gg) or in order to make way for Men's coming over to the wild Beast: saying also to them that dwell on the Earth, and were come over to the wild Beast, that they should make an (h) Image to the wild Beast, namely not to himself, but to the first Beast, which had the Wound as by a Sword, i.e. the Deadly wound, and yet did live. 15 And he had power to give Life unto the Image of the first wild Beast, that the Image of the said wild Beast should both speak, and cause, namely by such Orders being given publickly or in the hearing of All by the said speaking Image, that as many as would not worship the Image of the wild Beast, should be kill'd. 16 And he, i.e. the second wild Beast causes all both small and great, rich and poor, free and bond, which were come over to the first Beast, to receive a Mark in their Right hand, or in their Foreheads, as denoting thereby that they were the Servants or Followers of the first Beast, and in order to distinguish them from such as were not, (as appears v. 17.) and this in Analogy to Christ's sealing his faithful Servants in the forehead, as we read Chap. 7. 3. 17 And the second Beast causes also, that no man might buy or sell, save he that had the Mark or the Name of the First wild Beast, or the Number of his Name. For (i) these three amount to much one and the same thing; To have the Mark of the Beast, being (as it seems) no other than to have the Name of the Beast mark'd upon one; just as Servants were formerly wont to be mark'd with the Name of their Masters imprinted, chiefly on their Foreheads; and Souldiers were wont to be mark'd with the Name of their General imprinted chiefly on their Hands. Moreover, since by the Number of the first Beast's Name seems to be denoted the Number that is contain'd in the Letters of the said Name, consider'd as to their Numerical Use and Value, hence it must follow that to have the Name, or the Number of the Name, must amount to the same. 18 And it being thus far explain'd what is to be understood by the Number of the Beast, it is to be added further that here is a Subject for Men of Wisdom to exercise their Faculties in. Namely let him that has Understanding, count the Number of the said Beast, i.e. calculate or find out whence arises this Number. It is call'd the Number of the Beast, for that it is the Number contain'd in or made up of the Letters of the Name (k) of a Man, who is denoted by this Beast: And

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forasmuch as the Dragon shall now again, as formerly before the Coming of Christ, deliver Oracles to the World by this Image.

(i) The two last Expressions seem to be exegetical of the first, viz. that to have the Mark of the Beast, was to have his Name imprinted on one, and this was the same in effect as to have the Number contain'd in the Letters of his Name imprinted on one.

(k) This seems to be said, particularly to intimate, that Antichrist emphatically so call'd was to be a Man, or single Person.

(l) I shall

TEXT.

TRANSLATION.

καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ'. and his number is six hundred
threescore and six.

Κεφ. ιδ'.

ANNOTATIONS.

(1) I shall not go about to guess at this *Number* or *Name* of Antichrist, but think the Rule given by *Irenæus* in this matter to be the Best that can be follow'd. I shall here give it in the words of the Old Latin Translation which is yet preserv'd: *Certius ergo & sine periculo est, sustinere adimpletionem Prophetiæ, quàm suspicari & divinare nomina quælibet; quando multa nomina inveniri possunt habentia prædictum numerum.* However *Irenæus* takes notice presently after of some Names, that were then thought by several Persons likely to be the Name of Antichrist, as containing in their literal value the Number 666. The first is that of *Euanthas*, of which he speaks thus: *EUANTHAS enim nomen habet numerum de quo quæritur; sed nihil de eo affirmamus.* After which he immediately adds: *Sed & LATEINOS nomen habet sexcentorum sexaginta sex numerum; & valde verisimile est, quoniam novissimum Regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant: sed non in hoc nos gloriabimur.* Now Mr *Mede* and Mr *Whiston* do both take notice of this Conjecture as favouring their Notion of the Pope to be Antichrist emphatically so call'd, or (which comes much to the same) to be His False Prophet. And agreeably hereto it is observ'd by one or both of them, that since the Division of the Roman Empire, Those of the Western part have been peculiarly distinguish'd by the name of the *Latins*. But it is to be remark'd further, that this Distinction of the Western Empire by the name of the Empire of the *Latins* or the like, will by no means serve to distinguish the Pope to be the Antichrist emphatically so call'd. As the Reason why *Irenæus* look'd upon the name *Lateinos* to be likely enough to be the Name of the Beast, was this, because the last Kingdom (viz. of the Four spoken of in *Daniel*, and which were to continue successively till the Consummation) had this Name, and Antichrist here more especially prophesied of was to come, not only during the said last Kingdom, but also within the Limits of it: so on this account we see the said Beast here prophesied of, or Antichrist more emphatically so call'd, may be a very different Person from the Pope; nay so different, not only in Person but also in Persuasion or Religion, as that he may, and (according to Ch. 17. 13, 16, 17.) shall destroy Rome and Popery; and yet have the name of *Lateinos* applicable to Him, soasmuch as He shall arise out of the Sea, or in the Western Parts of the Roman Empire. It is also very observable, that altho' Mr *Mede* and Mr *Whiston* take notice of the foremention'd Conjecture as to its Antiquity, viz. as being what obtain'd among some soon after the seeing of these Visions (pag. 256. of Mr *Whiston's* Essay) yet they have no Regard to the more concurring Opinion of the same Antiquity as to other Particulars relating to this Antichrist, as plainly contradicting their Notion of the Pope being the said Antichrist emphatically so call'd, or at least his False Prophet. Nay they both seem to be too partial to their own Cause, while they take notice, that *Irenæus* sorely suspected *Lateinos* to be the Name) without taking notice withall, that altho' he says of this Name, *Valde verisimile est*, that it might be the name of Antichrist, yet he immediately gives the Preference to another Conjecture. For immediately after the whole Passage of *Irenæus* aforecited concerning the name *Lateinos*, he goes on thus: *Sed & TEITAN, primâ syllabâ per duas Græcas vocales E & I scriptâ, omnium nominum quæ apud nos inveniuntur, magis (N.B.) fide dignum est.* His Reasons follow: *Etenim prædictum numerum habet in se, & literarum est sex, singulis syllabis externis literis constantibus, & vetus,*

PARAPHRASE.

And his Number, i. e. the said Number contain'd in the Letters of that Man's Name is six hundred threescore and six. (l)

Chap. XIV.

ANNOTATIONS

¶ *semotum*: neque enim eorum Regum qui secundum nos sunt, aliquis vocatus est Titan, neque eorum quæ publicè adorantur Idolorum apud Græcos & Barbaros habet vocabulum hoc; & divinum putatur apud multos esse hoc nomen, ut etiam Sol Titan vocetur ab his qui nunc tenent; & ostentationem quandam continet Ultionis, & vindictam inferentis, quod ille simulat (N.B.) se male tractatos vindicare. Tale autem & antiquum, & fide dignum, & regale, magis autem & Tyrannicum nomen. Cum igitur tantum (N.B.) suasionum habeat hoc nomen Titan, tantum (N.B.) habet verisimilitudinem, ut ex multis colligamus nè forte Titan vocetur, qui veniet. Notwithstanding all which Irenæus modestly and piously adds: Nos tamen non periclitabimur in eo, nec asseverantes pronuntiabimus, hoc eum nomen habiturum: scientes, quoniam si oporteret manifestè præsentì tempore præconari nomen ejus, per ipsum utique editum fuisset, qui & Apocalypsin viderat. Neque enim ante multum temporis visum est, sed pene sub nostro (N.B.) seculo, ad finem Domitiani imperii.

The whole two Chapters, viz. 29, and 30. of Book 5. of Irenæus deserve to be read by any One, that would know the Notions of the Earliest Antiquity concerning these matters. In these Chapters it appears, that the Reason why 666 is made choice of by the Wisdom of God to be the Number of the Beast or Antichrist, was thought by the Ancients to be this, viz. because in *Bestiâ veniente Recapitulatio fit universæ iniquitatis & omnis doli*, as Irenæus expresses it. Wherefore as the *Antediluvian* World was destroy'd for its Wickedness in the 600th year of Noah; and as *Nebuchadnezzar's* Image after the Deluge was 60 Cubits high, and 6 broad; hence the Number of the Beast is made up of these three numbers put together, as in the margin. Namely it is to be 660 known, that according to Irenæus, *Universa imago illa* (viz. of Nebuchadnezzar) *præfiguratio fuit hujus* (viz. Antichrist's) *adventus, ab omnibus omnino hominibus ipsum solum decernens adorari*. Whence it follows in Irenæus: *Sexcenti itaque anni Noë, sub quo fuit Diluvium propter Apostasiam, & numerus Cubitorum Imaginis, propter quam justi* (viz. Ananias, Azarias, & Misael) *in caminum ignis missi sunt, numerum Nominis significat illius in quem recapitulatur sex millium annorum omnis Apostasia, & Injustitia, & Nequitia, & Pseudopropheta, & Dolus: propter quæ & Diluvium superveniet ignis*. In which words it is remarkable, First, that as *Antichrist* properly signifies One directly or in all things opposite to Christ; so *Antichrist* is here describ'd as He, in quo *Recapitulatio fit universæ iniquitatis & omnis doli*, and again in quem *Recapitulatur sex millium annorum Apostasia &c.* probably in Allusion or rather by way of Opposition to what is said of Christ Ephes. 1. 9, 10. viz. that it was the Will of God *omnia per seipsum* All things (i. e. All that is Good) in Christ. Secondly, it is remarkable that the *sex millium annorum Apostasia* seems to be spoken in reference to the then receiv'd Notion, that as the World was made in six days, and the seventh day God rested from all his Works: so this World should endure but 6000 years; and that the Great Sabbath or Universal and Eternal Rest of Good Men should begin with the 7000th year. Thirdly, it is remarkable that the Ancients were of Opinion, that as the Old World was destroy'd by a Deluge of Water, so the Present World shall be destroy'd by a Deluge of Fire.

To what has been afore said concerning the Number 666, I can't but add also this that follows, as serving to shew further the Notions of the Ancients concerning

TEXT.

TRANSLATION.

Κεφ. ιλ'. Καὶ εἶδον, καὶ ἰδὼν ἄριοι
 ἐσηκὸς ὅτι τὸ ὄρος Σιών, καὶ μετ' αὐτῶν
 ἔχοντες πεσσεκοιταπταρες χιλιά-
 δες, ἔχουσαι τὸ ὄνομα τ' αὐτῶν καὶ τὸ ὄνο-
 μα τ' πατρὸς αὐτῶν γεγραμμένοι ὅτι τ'
 μετώπῳ αὐτῶν. 2 Καὶ ἤκουσα φωνῶν
 ὡς φωνὴ ὕδατων πολλῶν, καὶ ὡς φωνὴ βροντῆς μεγάλης·
 καὶ ἡ φωνὴ αὐτῶν ἡκούσα ὡς κιθαριῶν
 κιθαρίζοντων ἐν ταῖς κιθάραις αὐτῶν.
 3 Καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον
 τοῦ θρόνου, καὶ ἐνώπιον τῶν πεσσεκῶν ζώων,
 καὶ τῶν πνευματικῶν· καὶ οὐδεὶς ἠδύνατο
 μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἔχοντες πεσσε-
 κοιταπταρες χιλιάδες, οἱ ἡρα-
 σμένοι ἀπὸ τοῦ κυρίου. 4 Οὗτοί εἰσι οἱ
 μὲν γυναικῶν ὅτι ἐμολύνθησαν· παρθένοι
 γὰρ εἰσι· οὗτοί εἰσι οἱ ἀκολουθῆντες τῷ
 ἀρίῳ, ὅπως ἀνυπόλη. ὅτι ἡγοράσθησαν ἀπὸ
 τοῦ

Chap. XIV.

And I look'd, and lo, a Lamb
 stood on the mount Sion, and
 with him an hundred forty
 and four thousand, having* his
 name and his Father's name
 written in their foreheads.

2 And I heard a voice from
 heaven, as the voice of many
 waters, and as the voice of a
 great thunder: and I heard the
 voice of harpers harping with
 their harps.

3 And they sung as it were
 a new song before the throne,
 and before the four * living
 creatures, and the elders: and
 no * one could learn that song,
 but the hundred forty and four
 thousand, who were redeem'd
 from the earth.

4 These are they which
 were not defil'd with women;
 for they are virgins: these are
 they which follow the Lamb
 whithersoever he go's: these
 were redeem'd from among

τῶν

ANNOTATIONS.

cerning the same. *Numerus nominis Bestiæ secundum Græcorum computationem per litteras quæ in eo sunt, sexcentos habebit, & sexaginta, & sex; hoc est, Decadas æquales Hecatontasin, & Hecatontadas æquales Monasim. Numerus enim qui Digitus sex, similiter custoditus, Recapitulationes ostendit universæ Apostasiæ ejus, quæ initio, & quæ in mediis temporibus, & quæ in fine erit.* I have been the more willing to take the Pains to transcribe All this out of *Irenæus*, partly because I believe the Reader will scarcely find any more probable Conjectures concerning these matters among *Modern Writers*; and partly because *Irenæus* is the most Ancient Writer that speaks so particularly of these matters; and He is so Ancient, as to tell us in one of the two Chapters out of which these Passages are taken, that *Those who had seen St John face to face*, did in his days bear Witness to the Truth of the Number 666, as the Number of the Beast reveal'd to St John: for it seems that in his days some Copies had *χςς'* instead of *χξς'* that is, 616 instead of 666. And as *Irenæus* had it thus asserted by *Those who had seen St John face to face*, that 666 is the True Number of the Beast; so it is very likely that He receiv'd from the same Persons those Notions concerning Antichrist, which

P A R A P H R A S E.

Chap. XIV. And, as in Chap. 13. has been represented the State of Antichrist and his Party, so next is to be represented the State of the Church of the Faithfull, by way of Opposition answering thereto. I look'd, and lo, a Lamb, i. e. Christ stood on the (m) Mount Sion, and with him an hundred forty and four thousand, being the Company of them that were represented Chap. 7. 4. as seal'd, and accordingly these were represented here, as having his, i. e. the Lamb or Christ's name, and his Father's name written in their foreheads. 2 And I heard a voice from Heaven, as the voice of many Waters, and as the voice of a great Thunder, i. e. as the voice of a very great Multitude; and I heard the voice of Harpers harping with their harps. 3 And they sung as it were a New Song (viz. such as the Song mention'd Chap. 5. 9, and 13. containing Praises both to God and the Lamb) before the Throne of God, and before the four living Creatures, and the Elders, (All mention'd and describ'd Ch. 4.) And No one could learn that Song, i. e. none did, thro' their own Wickedness in hearkening to and following Seducers, serve God with True and purely Christian Worship, during the Impurity and Corruption of the Church by Popery and other Heresies, or during the Outward Suppression thereof by Antichrist emphatically so call'd, but the hundred forty and four thousand who were redeem'd from the Earth, i. e. but the Faithfull Christians that adher'd to Christ during the foremention'd Times; and so by Answering the end of their Redemption, obtain'd the Benefit thereof. 4 These are they which were not defil'd with (n) Women, for their are Virgins, i. e. such as liv'd in all Chastity and Pureness, whether Carnal or Spiritual: these are they which follow the Lamb whithersoever he go's, i. e. adhere to the Profession and Truth of Christianity in Adversity as well as Prosperity; these are they who live according to the Rules of the Gospel, whereby Christ design'd all such should walk, as were redeem'd by him from among the rest of Men that are

V.
A Representation of the Faithfull Servants of Christ during the foremention'd Corrupted State of the Church, or its more Open Oppression by Antichrist emphatically to call'd.

A N N O T A T I O N S.

which he has deliver'd to Posterity in these Chapters, and which therefore ought to have no small Regard paid to them.

V. 1. † *Αἰτῶ* (i. e. of the Lamb or Christ) is read in Alex. and several other MSS. and in all four Ancient Versions, and Origen, Arethas, Cyprian and Jerom. It is doubtless the true Original Reading.

V. 2. † So it is read in Alex. and many other MSS. and in Vulg. Latin and Syr. and Arab. Versions and Origen and Arethas.

(m) As Mount Sion was the Royal Seat of the Kingdom of David, so it seems here to be taken parabolically to denote the Seat of the Kingdom of Christ or of his Church, that is, to denote the Christian World or Christendom.

(n) Mr Mede understands this only of Spiritual Fornication, taking Women to denote Popish Cities, as Babylon (or Rome) is call'd the Mother of Harlots. And Mr Whiston likewise understands it only of Popery; which if not too strain'd, yet seems to be too much restrain'd an Interpretation.

TEXT.

TRANSLATION.

τῶ ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ. 5 Καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὗρέθη † ψεύδος· ἄνωμοι γὰρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσσηνίᾳ, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσασθαι † ἐπὶ τῆς ἁπλοῦς καὶ ἐπὶ τῆς γῆς, καὶ ἐπὶ πάντων τῶν ἐθνῶν καὶ φυλῶν καὶ γλῶσσar καὶ λαῶν. 7 λέγοντα ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν Θεόν, καὶ δοτε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τοῦ κρίσεως αὐτοῦ· καὶ προσκυνησατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θάλασσar καὶ τὰς πηγὰς ὑδάτων.

8 Καὶ ἄλλος ἄγγελος † δεύτερος ἠκολούθησε, λέγων· Ἐπεσε, ἔπεσε

men, being the first fruits unto God and to the Lamb.

5 And in their mouth was found no lye : for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and * tribe, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory unto him ; for the hour of his judgment is come : and worship him that made heaven and earth, and the sea and the fountains of waters.

8 And there follow'd another second angel, saying, Ba-
Babylon

ANNOTATIONS.

V. 5. † ψεύδος, not δόλος, is read in Alex. and many other MSS. in all four Ancient Versions, and in Origen, Arethas, Jerom, &c.

V. 6. † ἐπὶ τῆς καὶ ἐπὶ τῆς γῆς is read in Alex. MS. and Origen ; and ἐπὶ πάντων τῶν ἐθνῶν in Alex. and several other MSS. and Origen &c. And the Greek Idiom requires it.

V. 8. † Δεύτερος is read in Alex. and several other MSS. and in Syr. and Arab. Versions, and in Arethas.

(o) Mr Mede observes that ἀπαρχὴ do's denote, not only the *First-fruits*, but also whatsoever, like That, is exempted from profane or common Use, and consecrated to God : so that by ἀπαρχὴ in this place may be denoted no more, than that the 144000 that were seal'd, were a *peculiar* and *holy* People unto God.

(p) According to John 12. 31. Now is the judgment of this World: Now shall the Prince of this World be cast out. So John 16. 8—11. When He (i. e. the Comforter) is come, He will reprove the World — of judgment, because the Prince of this World is judg'd. See also Acts 17. 30, 31. and 14. 15, 16.

(q) See the following note (w).

(r) That *Babylon* here and all along denotes *Rome*, is agreed on I think by all Expositors or Commentators, and is indeed plain from what is said in the Text it self of this Book. The Reason why *Babylon* is thus made choice of to denote *Rome* is in short this, because it was the *Capital City* of those who were wont to oppress and at length led away Captive the *Jews*, the then People of God ; as *Rome* has from the beginning of Christianity for the most part, oppress'd and as it were captivated the *Christian Church*.

Ibid.

PARAPHRASE.

are wicked, being as it were (o) the First-fruits (*viz.* in respect of the much greater Multitude, which shall at last come into the Church, and are denoted Chap. 7. 9. after the 144000 here styl'd the First-fruits) unto God and to the Lamb. 5 And in their Mouth was found no Lye or Falsity of what Spiritual Nature soever, and consequently they were never guilty of any Idolatry or Apostacy: for they are without fault before the Throne of God.

6 And, as in the foregoing part of this Chapter hitherto has been represented the Perseverance of the Seal'd or Faithfull Christians, thro' the several Ages of the Churches Impurity and Oppression from the Time of its flying into the Wilderness; so there is next represented the Methods taken by the Divine Goodness to preserve Men, either first from falling into any of the Corruptions of the Visible Church, or at last from wholly falling off from the Church under Antichrist emphatically so call'd; namely by forewarning them of such Corruptions, or total Apostacy, and of the Evil Consequents thereof. Accordingly I saw another Angel, different from any Afore, fly in the midst of Heaven, having the Everlasting Gospel, *i. e.* the Gospel design'd to be preach'd before the Foundation of the World, and promis'd from the Beginning of the World, and the Truth whereof shall endure to Everlasting, notwithstanding all the Opposition that shall be made thereto: I saw the Angel, I say, having this Gospel to preach unto them that dwell on the Earth, and to every Nation, and Tribe, and Tongue, and People: 7 saying, with a loud Voice; Fear God as ye ought or the Gospel requires, and give Divine Glory unto Him alone: for the Hour or Time (p) of his Judgment is come, wherein he will begin to execute his Judgment against the Worship of the Prince of this World, by putting down Heathenism; and wherein (altho' he wink'd at the Times of Ignorance, yet) he now commands all men every where to repent: and therefore be sure to be careful that ye do not fall into any like Idolatry, or total Apostacy from the Worship of the True God, but worship Him only, that made Heaven and Earth, and the Sea and the Fountains of Waters. (q) By which Vision seems denoted the Open and Free Preaching of the Gospel in the Truth and Purity thereof, thro' all the parts of the Roman Empire after Constantine's becoming a Christian; whereby the Embracers of the Gospel were sufficiently taught and forewarn'd not to fall into any Corruptions the Visible Church afterwards fell into, particularly Popery.

8 And, whereas God foresaw that the former Admonition by the bare Preaching of the Truth of the Gospel, would not (tho' in it self sufficient) prove effectual to keep men from falling into the Romish Idolatry of worshipping Angels, and Saints, and Images, &c. therefore he thought good of his mercy to forewarn them further of the special Judgment, which should befall Rome for such her Idolatrous Worship, that so Men might at least thro' Fear of the said Judgment be deterr'd from joining themselves to Rome in her Idolatry. Accordingly there follow'd another second Angel, saying, Rome (r) which is mystically here call'd Babylon the Great

VI.

A Representation of the Method taken by Providence to preserve the Church from falling into Impurity or Corruption of Doctrine and Practice in general, viz by preaching unto the World the Truth of the Gospel.

VII.

The Method taken by God to preserve Men from Popery, by foretelling the Punishment of Rome for the same.

TEXT.

TRANSLATION.

βαβυλῶν ἡ † μεγάλη, ἣ ἐκ τῶ οἴνου τῷ
θυμοῦ τῆς πορνείας αὐτῆς πεπότικε
πάντα ἔτη.

9 Καὶ † ἄλλος ἄγγελος τρίτος ἤκο-
λύθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ·
Εἴ τις τὸ θηρίον προσκυλῇ καὶ τὴν εἰκόνα
αὐτοῦ, καὶ λαμβάνῃ χάραγμα ἐπὶ τοῦ μετώ-
που αὐτοῦ, ἢ ἐπὶ τῇ χειρὶ αὐτοῦ. 10 καὶ
αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ,
καὶ κατεράσμενος ἀκράτως ἐν τῷ ποτηρίῳ
τῆς ὀργῆς αὐτοῦ. καὶ βασανισθήσεται ἐν
πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων,
καὶ ἐνώπιον τοῦ ἀρνίου. 11 Καὶ ὁ χαπνὸς
τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶ-
νας αἰώνων. καὶ οὐκ ἔχουσιν ἀνάπαυσιν
ἡμέρας καὶ νυκτὸς οἱ προσκυνηταὶ τὸ θη-
ρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνῃ
τὸ χάραγμα τῷ ὀνόματι αὐτοῦ.

bylon *the great is false, is false,
which made all nations drink
of the wine of the * poison of
her fornication.

9 And *another third angel
follow'd them, saying with a
loud voice: If any man wor-
ship the Beast and his image,
and receive his mark in his
forehead, or in his hand;

10 The same also shall drink
of the wine of the wrath of
God, * unmixed with water and
mixed with gall in the cup of his
indignation; and he shall be
tormented with fire and brim-
stone, in the presence of the
holy angels, and in the presence
of the Lamb.

11 And the smoke of their
torment ascends up for ever and
ever: and they have no rest
day nor night, who worship
the beast and his image, and
whosoever receives the mark
of his name.

12 Ως

ANNOTATIONS.

Ibid. † Η πῆλις is not read in Alex. and several other MSS. nor yet in any of the four Ancient Versions.

V. 9. † ἄλλος is read in Alex. & several other MSS. and in Syr. & Arab. Vers. &c.

(f) Θυμὸς signifies not only *Anger*, but also *Poison*, according to the Hellenistical Jews, who make it synonymous to the Hebrew **יָמָן**, which signifies both *Anger* and *Poison*. See the Septuag. Vers. Deut. 32. 33. Job 20. 16. Psal 58 4.

(g) See Chap. 17. 13, 16, 17.

(u) Here is mention made of a twofold οἶνος τῷ θυμῷ, viz. one τῆς πορνείας v. 8. and the other τῆς ὀργῆς in this verse. The former alludes to the *Love-poison* or *Philisers* used by *Whores* to make others fall in love with them. The latter alludes to the *Potion* given to Malefactors that were to be put to death, to *intoxicate* them, or render them *Unfensible* of their Pain, or at least *less sensible*: as we read in reference to our Saviour Matt. 27. 34. In these Potions was always put some *Bitter* ingredient; which *Bitter* ingredient is denoted in general by **χολή** in the forecited Text of St. Matthew. But now **χολή** and **θυμὸς** are synonymous.

(w) I suppose the Impartial and Judicious Reader will see, how that the *Worship of the Beast* is here v. 9—11. plainly distinguish'd from the *Fornication of Babylon* v. 8. namely as that the Former will succeed the Latter. Which is I

think

P A R A P H R A S E.

is faln, is faln, *i. e.* shall most certainly and miserably be ruin'd and utterly destroy'd, because it was she, which made all Nations drink of the Wine of (f) the Poison, *i. e.* of the poison'd Wine of her Fornication, *i. e.* it was she that entic'd or seduc'd all other Nations, as by a Philter or Love-potion, to follow her in her Idolatrous Worship of Saints and Images, which is Spiritual Fornication. And as God was thus pleas'd of his mercy so plainly to forewarn Men of falling into Popery, by making known beforehand the dreadful Judgments, that shall certainly fall upon Rome for the same; so by this Vision (q) may be represented also all the Opposition that has been made to Popery thro' the several Ages thereof; namely both that of the Greek Emperors against the Image-worship, as also and perhaps more especially That of the First Reformers, and their Successors to this very Day.

9 And, whereas Rome shall be destroy'd (t) by Antichrist emphatically so call'd, who (tko' He shall put down Popery, yet) shall oppress Christianity in a more grievous manner, setting himself up, not as Christ's Vicar, but in direct Opposition to Christ (agreeably to his Name) therefore to keep Men from going over to Him also, God has been pleas'd to foretell likewise the most sad and grievous Punishment, that shall befall them as shall do so. Namely another third Angel follow'd them Two that went afore, saying with a loud Voice: If any Man worship the Beast and his Image, and receive his Mark more openly in his forehead, or more secretly in his hand: 10 The same also, as well as the Romish Idolaters, shall drink of the Wine (u) of the wrath of God, which Wine is unmixt with Water that it may be the stronger, and mixt with Gall or the like that it may be bitter, and so denote the most severe and grievous Punishment of such Sinners; such is the Wine in the Cup of his, *i. e.* God's Indignation; and he that worships the Beast shall be tormented with Fire and Brimstone in the pretence of the Holy Angels, and in the presence of the Lamb. 11. And the Smoke of their Torment ascends up for ever and ever; and they have no Rest day nor night, who worship the Beast and his Image, and whosoever receives the Mark of his Name. And when the Time of this Antichrist shall come, God will agreeably here-to raise up some that shall actually put Men in mind of this Admonition given so long before hand: That the Two Witnesses mention'd Chap. 11. 3; &c. will do so, we learn from thence. (w)

VIII.
The Method taken by God to preserve Men from Antichristianism emphatically so call'd, by foretelling the great Punishment that shall befall such as go over to Antichrist.

12 Here

A N N O T A T I O N S.

think a plain Proof, that Antichrist emphatically so call'd must succeed, and so be distinct from the Pope. And therefore I can't but wonder, that Mr Mede should be so far led away by the Biass of any other Opinion, as notwithstanding this apparent Distinction, to expound v. 9—11. as well as v. 8. of Rome and Popery; this being no other than to make Rome to be standing, after that the Text v. 8. has said, *It is faln.* Of which more in Chap. 17. 16, 17.

V. 12.

TEXT.	TRANSLATION.
12 Ωδὲ ὑπομονὴ τῶν ἁγίων ἔστιν· † οἱ τηρῆντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.	12 Here is the patience of the saints: * who are they that keep the commandments of God, and the faith of Jesus.
13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐ- ρανοῦ, λεγούσης†. Γράψον. Μακά- ριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκον- τες ἀπάρτι. Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῆς κόπης αὐτῶν.	13 And I heard a voice from heaven saying, write: Blessed are the dead which dye in the Lord, from henceforth. Yea, says the spirit, that they may rest from their labours;

τὰ

ANNOTATIONS.

V. 12. † Ωδὲ is not read in this last part of the Verse, either in Alex. and several other MSS. or in Vulg. Lat. Syr. and Arab. Versions, or in Arethas.

V. 13. † Μὲ is not read in Alex. and several other MSS. nor in three of the four Ancient Versions, nor Arethas.

(x) Since this last part of the Verse, viz. οἱ τηρῆντες &c. hath no Ωδὲ read in it according to the Best Copies, as appears by the foregoing Note; it seems to be added by St John only *Exegetically*, or to explain Who were to be understood by the *Saints* mention'd in the former part of this Verse.

(y) This Verse the 13th (as well as 12th) seems at first Reading to refer to the foregoing Vision or Visions, and accordingly it is so understood generally by Expositors, and expounded by them as containing matter of Comfort to those who should suffer under the Beast or Rome, particularly at the time here denoted, or not long before the Destruction of Rome; forasmuch as their great Reward for so suffering would *suddenly* come after this. And as Mr Mede as well as my self first took the Words in this obvious sense, so the same Reasons that induc'd Mr Mede upon more mature Consideration, have also induc'd me, not to follow the Common Exposition, but rather to understand this 13th verse in reference to the Visions that follow (than to those that went before) wherein the Happy State of the Righteous under the seventh Trumpet is set forth, and the grievous Destruction and Misery of the Unrighteous. The Reasons for preferring this Exposition are these; First, that I know not any instance in Scripture where the *Day of ones Death* is denoted as the *Day of ones Reward* for having liv'd Righteously, but only the *Day of Resurrection* or *Judgment*. Secondly, the *Voice from Heaven commanding to write* this contain'd in the 13th verse, imports That what was thus order'd to be written, was somewhat of *extraordinary Moment*. Thirdly, what is here order'd to be written, (viz. *Blessed are they that dye in the Lord from henceforth, — that they may rest from their Labours, and their Works do follow them*) is altogether of the same Importance with that aforelaid Chap. 11. 18. upon the Sounding of the seventh Trumpet, viz. that *the Time of the Dead* would be then (viz. under the seventh Trumpet) come, that they should be judg'd, and that God should give Reward unto his Servants &c.

P A R A P H R A S E.

12 Here (namely in what has been afore said in the two last Paragraphs concerning the dreadful Punishment that God shall inflict at last on the Romish Idolaters, and also on the Worshipers of the Beast or Antichrist more emphatically so call'd) is contain'd good Reason for the Patience of the Saints in persevering in the Profession of the Truth of Christianity, notwithstanding the greatest Afflictions, that either Rome or the Beast can inflict upon them. For if it be demanded, Who are Saints? It is to be known, that only They (x) are such, that keep the Commandments of God, and the Faith of Jesus Christ, as in all other respects, so especially in these two, viz. in not paying to Angels or Saints that Religious Worship, which is due to God alone, as do the Papists; and in not renouncing wholly the Faith of Christ, and going over to Antichrist emphatically so call'd, as shall the Followers of this Antichrist, when He shall appear, and set Himself up in direct and manifest Opposition to Christ. And here seems to be the Ending of the Open Little Book, as will appear from what follows in the next Section.

IX.
An Encouragement to the Faithful for to persevere in the Truth of Christianity, in opposition either to Popery or Antichristianism emphatically so call'd.

S E C T I O N VI.

Wherein is contain'd (what is probably to be esteem'd) the Remaining Part of the Seal'd Book; forasmuch as therein is given a full & particular Account of the State of Things under the Seventh Trumpet of the Seventh Seal, (which afore is only hinted in short,) viz. both as to the glorious Reward and endless Happiness of the Saints, and also as to the grievous and endless Punishment of the Devil, and of all the Wicked, with a more particular Description of the Destruction of Rome, and of Antichrist.

13 There having been represented in the Visions of the Little Book (contain'd Sect. 3. and 5.) the different States of the Church, from the Beginning of the first Seal to the Beginning of the seventh (or last) Trumpet of the seventh or last Seal; and there having been only hinted (Sect. 4.) in general and very briefly the different States of the Righteous and Unrighteous under the seventh Trumpet, a more full and particular Representation of the said different States of the Righteous and Unrighteous come now to be set forth in the following Visions of this Book. And, first as to the then Happy State of the Righteous, I heard a Voice from Heaven saying, Write this that follows, as worth special Observation: Blessed are the Dead, which dye in or for the sake of the Lord, from henceforth: (y) i. e. from the Time of the Beginning of the seventh Trumpet, they shall be Blessed: yea, says the Spirit by way of Affirmation of the great Blessedness which they shall then enjoy, who thus dye in the Lord, that they may rest from their Labours, i. e. may then live an entirely

I.
An Assurance of the Happy State of the Faithful under the Seventh Trumpet.

Happy

TEXT.

TRANSLATION.

τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

and their works do follow them.

14 Καὶ εἶδον, καὶ ἰδὲ νεφέλη λευκή, καὶ ὅπτι ἐν νεφέλῃ ὅμοιος ἦν ἀνθρώπου, ἔχων ὅπτι τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

14 And I look'd, and behold, a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κραζὼν ἐν μεγάλῃ φωνῇ πρὸς τὸν ἐκθρομύζον ἐπὶ τῇ νεφέλῃ. Πέμψον τὸ δρέπανόν σου, καὶ θερίσον· ὅτι ἦλθε ἡ ὥρα τῆς θερίσαι· ὅτι ἐξηρανθή ὁ θερισμὸς τῆς γῆς. 16 Καὶ ἔβαλεν ὁ ἐκθρομύζων ἐπὶ τῇ νεφέλῃ τὸ δρέπανον αὐτοῦ ἐπὶ τῇ γλῶσσῃ· καὶ ἐθερίσθη ἡ γῆ.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud; Thrust in thy sickle, and reap: for the time is come to reap; for the harvest of the earth is ripe.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τῷ ἐν τῷ ὕρανῳ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τῷ πυρὶ· καὶ ἐφώνησε

16 And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reap'd.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with

κραυγῇ

ANNOTATIONS.

V. 15. † Σοὶ is not read in Alex. and some other MSS. nor in Vulg. Latin, Arab. and Ethiop. Versions, or Arethas.

(z) In like manner *Harvest* or *Reaping* is taken to denote *Destruction*, Jerem. 51. 33. Isai. 17. 3, &c.

(a) As I took not from Mr *Mede* or any other this Observation, that the true Import of these two Visions, one of the *Harvest* and the other of the *Vintage*, was probably to be inferr'd from the Natural Order that the *Harvest* and *Vintage* have one to the other; so I was the more pleas'd to find that Mr *Mede* had also made the like Observation, because I was desirous to see how, being led by this Observation, he could avoid interpreting these *two Visions* of the Destruction of *two different Persons* or *States*; or which comes to the same, how, according to this Observation he could possibly expound these *two Visions* of the Destruction of *One and the same Rome*. And indeed I was surpriz'd to find, that so judicious a Man as Mr *Mede* could so far *δουλοῦν τῇ ὑποδιόσῃ*, be a *Slave to the Opinion* he had taken up, as to satisfy himself in expounding both these Visions of Rome, by the help of this poor and groundless Distinction, viz. that the *Harvest* did denote the Destruction of the *City it self*, and the *Vintage* did denote the Destruction of the *Whole Kingdom of the Beast*, i. e. according to him, of *Popery in general*. Nay Mr *Mede* himself can't but own after all, that what is contain'd in

Chap.

P A R A P H R A S E.

Happy Life free from all their former Troubles and Miseries; and accordingly their Works do follow them, i. e. they shall be then gloriously rewarded for their Works.

14 And having had the foremention'd short Assurance of the Blessedness, which shall under the seventh Trumpet be enjoy'd by those that have dy'd in the Lord; the Description whereof is deferr'd to Chap. 20. 1 — 6. and chap. 21. &c. there was next represented unto me the Vengeance that God shall then take on the Wicked. And this was represented by two Visions, the first whereof was this: I look'd, and behold, a white Cloud, and upon the Cloud one sat like unto the Son of Man, i. e. Christ, having on his head a golden Crown, and in his hand a sharp sickle. 15 And another Angel came out of the Temple, crying with a loud voice to him that sat on the Cloud, (*whereby may be denoted that God do's not punish his and the Church's Enemies, but at the Prayers of the Church:*) Thrust in thy sickle, and reap: for the Time is come for to reap: for the (2) Harvest of the Earth is ripe: *Where as Reaping is Cutting down, so in a mystical Sense is denoted Christ's Cutting down as it were, or Destroying his Enemies: for that the Time will be then come thus to take Vengeance of his Enemies: for that the Iniquities of the World will be then fill'd up, and ripe for Vengeance.* 16 And he that sat on the Cloud, thrust in his sickle on the Earth; and the Earth was reap'd, i. e. Christ accordingly took Vengeance on his Enemies; whereby is probably denoted the Vengeance that shall be taken on Rome for her Idolatry, by God's suffering the Beast or Antichrist emphatically so call'd to destroy her, according to Chap. 17. 16, 17. For as the Time of (a) Harvest or Reaping Corn is in a little Time follow'd by the Time of Vintage or Gathering in the Grapes, so the Destruction of Rome by Antichrist being in a little time to be follow'd by the Destruction of Antichrist himself, hence the Destruction of Rome is most fitly represented by Harvest and Reaping, in the foregoing Vision; and the Destruction of Antichrist by a Vintage or Gathering in Grapes and treading them cast into the Winepress, in the Vision next following.

II.
A Representation in general of Christ's Vengeance on such as are guilty of following the Corruptions of Popery.

17 And another Angel came out of the Temple which is in heaven, whereby may be again denoted that God takes the Vengeance here describ'd at the Prayers of the Saints, he also having a sharp sickle. 18 And another Angel came out from the Altar, which had power over fire, whereby may be denoted peculiarly that this Vengeance was taken, as at the Prayers of the Church in general signified v. 17. so more especially of the Martyrs, who had been slain as so many Sacrifices at the Altar, and burnt with the fire of Martyrdom: and this Angel cried with a loud

III.
A Representation in general of Christ's Vengeance on such as shall be guilty of following Antichrist emphatically so call'd.

A N N O T A T I O N S.

Chap. 19. do's cross such an Interpretation. See Mr Mede's Apocalyptical Comments on the place. And see more concerning the Improbability of this Opinion in the Notes on Chap. 17. 16, 17.

T E X T.

T R A N S L A T I O N.

κραυγῇ μεγάλη τῇ ἔχοντι τὸ δρέπανον
τὸ ὄξύ, λέγων· Πέμψον σε τὸ δρέπα-
νον τὸ ὄξύ, καὶ τρύγησον τὰς βότρυας τῆς
τῆς ἀμπέλους τῆς γῆς, ὅτι ἡκμαζὺ αἱ σαφυ-
λαὶ αὐτῆς. 19 Καὶ ἔβαλεν ὁ ἄγγελος
τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε
τὴν ἀμπέλων τῆς γῆς, καὶ ἔβαλεν εἰς τὴν λη-
νὴν τὸ θυμὸν τοῦ Θεοῦ τὴν μεγάλην. 20 Καὶ
ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως· καὶ
ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦς ὡς ὅτι
τῶν χαλινῶν τῶν ἵππων, ἀπὸ σαδίων
χιλίων ἑξακοσίων.

Κεφ. ιε'. Καὶ εἶδον ἄλλο σημεῖον
ἐν τῇ οὐρανῷ μέγα καὶ θαυμαστόν,
ἀγγέλους ἐπὶ ἑπτὰ, ἔχοντας πληγὰς ἐπὶ ἑπτὰ

a loud cry to him that had the
sharp sickle, saying; Thrust
in thy sharp sickle, and gather
the clusters of the vine of the
earth; for her grapes are fully
ripe.

19 And the angel thrust in
his sickle into the earth, and
gather'd the vine of the earth,
and cast it into the great wine-
press of the wrath of God.

20 And the wine-press was
trodden without the city, and
blood came out of the wine-
press, even unto the horses
bridles, by the space of a thou-
sand and six hundred furlongs.

Chap. XV.

And I saw another sign in
heaven great and marvellous,
seven angels having the seven
plagues

A N N O T A T I O N S.

V. 18. † Τῆς ἀμπέλους is read in Alex. and several other MSS. as also in Vulg. Lat. Syr. and Arab. Versions; and in Arethas, Victorinus, &c.

(b) Compare Joel 3. 13. *Isai.* 63. 3. *Lam.* 1. 15.

(c) The Reason why the *Particular Description* of the Fall of *Antichrist* is here in Chap. 15 and 16. set before the *Particular Description* of the Fall of *Babylon* or *Rome*, (contain'd in Chap. 17 and 18.) is this, viz. because the *Fall of Antichrist* was the *last* of the Two mention'd in Chap. 14. Namely, the *Fall of Babylon* being in *general* describ'd (Chap. 14. 14—16.) in its *due* Order according to time, viz. in the *first* place; and consequently the *Fall of Antichrist* being in *general* describ'd after the former, viz. Chap. 14. 17—20: or to the end of the said Chapter; hence St John proceeds in the two next Chapters (viz. 15 and 16.) to give a *Particular Account* of the Fall of *Antichrist*, as being That which was *last* mention'd in Chap. 14. and then afterwards to give a *Particular Account* of the Fall of *Babylon* in Chap. 17 and 18. And altho' this is no other Method, than what is frequently follow'd by Writers, yet I the rather take notice of it, because I am apt to think, that the *not observing of this Reason* why St John describes the Fall of the *Beast* or *Antichrist* *first*, or Chap. 15 and 16. and then the Fall of *Babylon* or *Rome* in Chap. 17 and 18. has been one great Cause of the Fall of the *Beast* being confounded with, or taken to belong to the Fall of *Babylon* or *Popery*.

(d) I agree with Mr *Whiston* in looking upon the Number of the *seven Vials* to be a probable Argument that they belong to the *Seal'd Book*. Namely as the *seven-Seals* are in general the whole *Contents* of the *Seal'd Book*, and denote in general the more remarkable Events that should happen more especially within the

PARAPHRASE.

a loud Cry unto him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the Clusters of the Vine of the Earth; for her Grapes are fully ripe. 19 And the Angel thrust in his sickle into the Earth, and gather'd the Vine of the Earth, and cast it into the great (b) Wine-press of the Wrath of God. *Whereby, as in other places of Scripture, so here is denoted God's taking Vengeance on the Wicked; which here seems (as is afore observ'd) to be understood peculiarly of Antichrist most properly so call'd, and his Followers.* 20 And the Wine-press was troden without the City, and Blood came out of the Wine-press, even unto the Horses bridles, by the space of a thousand and six hundred furlongs: *Where by the Wine-press being troden, and Blood (i. e. the Red juice of the Grape) coming out of the Wine-press unto the horses bridles, is denoted the Greatness of this Divine Vengeance. As for the City, it probably denotes Jerusalem, the space of a thousand and six hundred furlongs well enough answering to the length of the Holy Land. As for the Horses here mention'd, they refer to the Heavenly Host which shall attend Christ when he comes to take this Vengeance on Antichrist and his Followers, according to Chap. 19. 12. &c.*

Chap. XV. And, as in the last Vision (Chap. 14. 17—20.) is represented in general the Destruction of Antichrist emphatically so call'd, and his Followers; so the same comes (c) now (in Chap. 15 and 16.) to be describ'd more particularly, the effusion of the (d) Seven Vials denoting the seven more remarkable Steps or Degrees, whereby the Destruction of the said Antichrist and his Followers shall be brought about. And whereas it is said Chap. 8. 13. that there were then Three Woes to come on the Inhabiters of the Earth, answerable to the Three last Trumpets (viz, fifth, sixth and seventh Trumpet) then yet to come; and whereas it is said further, (Ch. 11. 14.) The second Woe is past, and behold the third Woe comes quickly, denoting that the third Woe was to come under the seventh Trumpet: agreeably hereto the said third Woe belonging to the seventh and last Trumpet seems to be made up chiefly of the seven Vials, which were to put an End to the Antichristian State, and the Pouring forth of which is here describ'd in Ch. 15. 16. after this manner. I saw another Sign in Heaven, great and marvellous, seven Angels having the

IV.
A more particular Description of the Destruction of Antichrist emphatically so call'd, by the pouring forth of the seven Vials, together with the Saints Rejoicing and Praising God thereupon.

ANNOTATIONS.

the Bounds of the Roman Empire; so the seven Trumpets of the seventh Seal denote more particularly the more remarkable Events, that should happen under the Time of the seventh Seal; and the seven Vials do denote still more particularly the seven more remarkable Events, that should happen under the Time of the seventh Trumpet. And a stronger Argument for understanding the seven Vials to belong to the seventh Trumpet, and so to the seal'd Book, is this: That Chap. 8. ult. and Chap. 11. 14. it is evident, that the seventh Trumpet is that to which belongs the third Woe, which as it was to be the Last Woe, so was probably to be the Greatest. But now there is Nothing represented in the Visions which

T E X T.

TRANSLATION.

ταῖς ἐσχάταις, ὅπ' ἐν αὐταῖς ἐπελέαθη ὁ
 θυμὸς τοῦ Θεοῦ. 2 Καὶ εἶδον ὡς θάλασ-
 σαν ὑαλίνην μεμιγμένην πυρὶ καὶ τοὺς
 νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τοῦ εἰκότος
 αὐτοῦ, καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ,
 ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην,
 ἔχοντας κιθάρας τοῦ Θεοῦ. 3 καὶ ᾄδουσι
 τὸ ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν
 ᾠδὴν τοῦ ἀρνίου, λέγοντες· Μεγάλα καὶ
 θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς
 ὁ παντοκράτωρ· δίκαια καὶ ἀληθινὰ αἱ
 ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων. 4 Τίς
 οὐ καὶ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ
 ὄνομά σου; ὅτι μόνος ὁσίων· ὅτι πάντα
 τὰ ἔθνη ἠξέουσι, καὶ προσκυνώσουσιν ἐνώ-
 πιον σου· ὅτι τὰ δεικνύματα σου ἐφανε-
 ρώθησαν. 5 Καὶ μὲν ταῦτα εἶδον, καὶ
 τὸ ἡοιόγη ὁ ναὸς τοῦ σκηνοῦ τοῦ μαρτυρίου ἐν
 τῷ ὕμνῳ. 6 Καὶ ἔξηλθον οἱ ἑπτὰ

last plagues; for in them is
 fill'd up the wrath of God.

2 And I saw as it were a sea
 of glass mingled with fire; and
 them that had gotten the vi-
 ctory over the beast, and over
 his image, and * over the num-
 ber of his name, stand on the
 sea of glass, having the harps
 of God.

3 And they sing the song of
 Moses the servant of God, and
 the song of the Lamb, saying;
 Great and marvellous are thy
 works, Lord God Almighty;
 just and true are thy ways, thou
 king of Saints.

4 Who shall not fear thee,
 O Lord, and glorify thy name?
 for thou only art holy: for all
 nations shall come and worship
 before thee; for thy judgments
 are made manifest.

5 And after that I look'd,
 and the temple of the taber-
 nacle of the testimony in hea-
 ven was open'd:

6 And the seven angels came
 ἄγγελοι

A N N O T A T I O N S.

follow in Time after the Sounding of the *seventh Trumpet*, which can make the *seventh Trumpet* to answer the Character of the *Trumpet of the third and greatest Woe*, unless these *seven Vials* be allow'd to be at least a part of the said *third Woe*. And as it thus appears that the *seven Vials* are to be look'd on as a Part of the *third Woe*: so it will appear further, that they are to be look'd on as the *Principal Part* of the said *third Woe*; since the *Fall of Babylon* is represented as coming upon her in *one Hour*, Chap. 18. 10. or all at One Blow, how heavy soever That One Blow may be. Whereas the *Fall of the Beast* is represented by the *seven Vials*, as being brought about by no fewer than *seven remarkable Calamities*; and consequently much more *Wofull* than That of *Babylon*. And agreeably hereto in all other Places of this Book, the *Punishment of the Beast*, or *Antichrist* emphatically so call'd, seems to me to be represented much more *grievous* than that of *Babylon* or *Rome*. Moreover these *Vials* may be call'd the *seven last Plagues* in allusion to the *former Plagues* of the six foregoing *Trumpets*. And that these *seven Vials* belong to the *seventh Trumpet*, seems further probable, from the Allusion they seem to have to the *Taking of Jericho* in O. T. Namely we

PARAPHRASE.

the seven last Plagues, so call'd because by them as by so many several Steps or Degrees is to be brought about the utter End and Destruction of the Antichristian State: for in them is (e) fill'd up or finish'd the Wrath of God against Antichrist and his Followers. 2 And I saw as it were (f) a Sea of Glass mingled with Fire, the Sea answering to the Sea or great Laver in the Temple, and being of Glass to denote the Purity or Clearness of Conscience that is in the Faithfull, and being mingled with Fire to denote the Zeal of the Faithfull; and them that had gotten the Victory over the Beast, and over his Image, and over the Number of his Name, by not joining themselves any way to the Beast as his Followers, stand on the brink of the Sea of Glass, as denoting their being wash'd in the said Sea from all Antichristian pollution or stain, having the harps of God, so call'd as made use of to celebrate his Praises aright. 3 And they sing the Song of Moses the eminent Servant of God, and the Song of the Lamb, i. e. such a Song as is agreeable to the Doctrine of Moses and Christ, viz. that the Lord only is to be worshipp'd and glorify'd as God: saying, Great and marvellous are thy Works, Lord God Almighty: just and true are thy Ways, thou King of Saints. 4 Who shall not fear thee, O Lord, and glorify thy Name? for thou only art Holy essentially, and so only to be fear'd and glorify'd as God: for now all Nations shall come and worship thee, if not Willingly, yet by Force; for thy Judgments against Antichrist and his Followers are now made manifest by the pouring forth of the seven Plagues; and now (according to Chap. 11. 15.) the Kingdom of the Earth is to become the Kingdom of Christ. 5 And after that I look'd, and the Temple of the Tabernacle of the Testimony in Heaven was open'd: 6 And the seven Angels (mention'd

ANNOTATIONS.

we read Josh. 6. that Jericho was taken by going about it seven days together with the sound of seven trumpets: that for the first six days it was to be encompass'd only once each day with the sound of the Trumpets; but on the seventh day it was to be encompass'd seven times. Likewise here in the Prophecy of the seal'd Book, the seven Seals answer to the seven days that Jericho was to be gone round in the whole: and the first six Trumpets contain each one single Judgment, answerably to Jericho's being gone round but once each of the first six days; and whereas Jericho was the seventh day to be gone round seven times, so agreeably thereto it is Reasonable to suppose, that the seventh Trumpet contains the seven last Vials or Plagues.

V. 2. † Καὶ is read before in Ἐ ἀριθμοῖς, in Alex. MS. & other Copies, & Arethas.

V. 3. † Instead of ἀπὸν Vulg. Lat. and Syr. Versions, and Bede read αὐτῶν; and Alex. and several other MSS. and Arab. and Ethiop. Vers. and Arethas read ἰδὼν.

V. 5. † ἰδὼ is not read in Alex. and several other MSS. nor in Syr. Arab. and Ethiop. Versions.

(e) This seems to be a plain Proof, that the third Woe was to be the greatest of all the Three: forasmuch as thereby was to be fill'd up the Wrath of God against the Wicked or Antichristians.

(f) See the Paraphrase and Notes on Chap. 4. 6.

(g) It

TEXT.

TRANSLATION.

ἀγγελοι ἔχοντες τὰς ἐπὶ πληγὰς, ἐκ
τῆς ναοῦ, οἱ δεδυμμένοι λίνον καθαρόν
καὶ λαμπαρόν, καὶ περιζωσμένοι περι τὰς
σῆθι ζώνας χρυσαῖς. 7 Καὶ ἐν ἐκ τῶν
πεντάρων ζώων ἔδωκε τοῖς ἐπὶ ἀγγέλοις
ἐπὶ φιάλας χρυσαῖς, γεμάσας ὅσους
ὅσους ὅσους ζῶντος εἰς τὴν αἰῶνα τῶν αἰ-
ώνων. 8 Καὶ ἐγεμίσθη ὁ ναὸς καπνὸς ἐκ
τοῦ θρόνου τοῦ Θεοῦ, καὶ ὅς τις δυνάμεως
αὐτοῦ· καὶ οἱ οὐδὲς ἠδυνάτω εἰσελθεῖν
εἰς τὸν ναόν, ἄλλοι περιεσφύσθησαν αἱ ἐπὶ
πληγαὶ τῶν ἐπὶ ἀγγέλων. Κεφ. ιε'.
Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ,
λεγουμένης τοῖς ἐπὶ ἀγγέλοις· Ὑπά-
γετε καὶ ἐκχεάτε τὰς ἐπὶ φιάλας
τῶν θυμῶν τῶν Θεῶν εἰς τὴν γῆν.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ
ἐξέχεε τὴν φιάλην αὐτοῦ ὅπου τὴν γῆν.

out of the temple, having the seven plagues, cloath'd in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four living Creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was fill'd with smoak from the glory of God, and from his power; and no * one was able to enter into the temple, till the seven plagues of the seven angels were fulfill'd.

Chap. XVI.

And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and pour'd out his vial upon the

γῆν.

ANNOTATIONS.

(g) It is not improbable but herein may be an Allusion, as well to what is said of the *Tabernacle* Exod. 40. 34. as what is said of the *Temple* 1 Kings 8. 10. and 2 Chron. 5. 13.

(h) It is obvious that in this and the two following *Vials* there is a plain Allusion to the *Plagues of Egypt*. Namely this *first Vial* alludes to what we read Exod. 9. 8—10. the *second and third Vials* allude to Exod. 7. 17—21. And it is also observable, that there is a Correspondency between these *Vials* and the *Trumpets*. Namely as upon the sounding of the *first Trumpet*, Hail and Fire mingled with Blood were cast upon the *Earth* chap. 8. 7. so here the *first Vial* was pour'd on the *Earth*. And as upon the sounding of the *second Trumpet*, a great Mountain burning with fire was cast into the *Sea*, and the third part of the *Sea* became *Blood* &c. chap. 8. 8. so here the *second Vial* was pour'd out upon the *Sea*, and it became as *Blood* &c. And as upon the sounding of the *third Trumpet*, there fell a great Star from Heaven on the third part of the *Rivers*, and on the *Fountains of Water*, chap. 8. 10. so here the *third Vial* was pour'd out upon the *Rivers* and *Fountains of Waters*. And as on the sounding of the *fourth Trumpet*, the third part of the *Sun* was smitten chap. 8. 12. so here the *fourth Vial* was pour'd out upon the *Sun* &c. And as on the sounding of the *fifth Trumpet*, a Star

PARAPHRASE.

(*mention'd v. 1.*) came out of the Temple, having the seven Plagues, cloath'd like Priests in pure and white Linen, and having also like Priests their Breasts girded about with golden Girdles. 7 And one of the four living Creatures, which represent the Church Catholick, gave unto the seven Angels seven golden Vials full of the Wrath of God, who liveth for ever and ever. Where by the Angels coming out of the Temple, and being in Priests habits, and having the Vials given to them by one of the living Creatures, may fitly be denoted, that this Vengeance is to be taken by God at the Requests and Prayers of the Church. 8 And, while the Vials were pouring out, the Temple was fill'd with Smoak from (g) the Glory of God, and from his Power, as denoting the more immediate Presence of God in taking this Vengeance; and no one was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfill'd or finish'd. Chap. XVI. And I heard a great Voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth.

2 And the First went, and pour'd out his Vial upon the (b) Earth;

V.
The Pouring
and forth of the First
Vial.

ANNOTATIONS.

a Star fell from Heaven, to whom was given the Key of the *bottomless Pit*, chap. 9. 1. so here the *fifth Vial* was pour'd out on the *Throne of the Beast*. And as on the sounding of the *sixth Trumpet*, the four Angels, which were bound in the great River *Euphrates* were let loose, chap. 9. 13, 14. so here the *sixth Vial* was pour'd out on the great River *Euphrates*. And lastly, as upon the sounding of the *seventh Trumpet*, there were great Voices in Heaven saying, *The Kingdom of this World is become the Kingdom of our Lord &c.* chap. 11. 14. so here the *seventh Vial* was pour'd out into the Air, and thereupon came a great Voice out of the Temple saying, *It is done*, viz. the Kingdom of the World is now become the Kingdom of Christ.

As for the manner of interpreting these Vials, Mr Mede thinks it is to be done in a *mystical Manner*, and accordingly he expounds the *first Vial* so as to have its Completion, when the *Waldenses*, *Albigenses*, and the followers of *Wickliff* and *Husi* began to renounce Popery. The *second Vial* he expounds as compleated by what is more eminently styl'd the *Reformation*, begun by *Luther*, and carried on afterwards by many others, and that by the Assistance of Sovereign Princes. The *third Vial* is expounded by Mr Mede as compleated partly by the Laws made here in *England* in the Reign of *Q. Elizabeth* against *Popish Priests*, partly by the great Overthrow given to the *Spanish Armada* in 1588, and also to the *Spanish Forces* in the *Netherlands*. The Remaining *four Vials* are suppos'd by Mr Mede not to have been accomplish'd when he wrote. However he supposes by the *fourth Vial* to be denoted the Fall of *Popish Princes*, especially of the *German Empire*, or rather of the *House of Austria*. The *fifth Vial* he understands of the Destruction of *Rome* itself. The *sixth Vial* he understands of the *Conversion of the Jews*; and the *seventh* and last *Vial* of the entire Ruin of *Pope and Popery*, and so of the *Kingdom of the World becoming the Kingdom of Christ*.

As for Mr Whiston, He (pag. 192. of his Essay) looks upon the Vials to be *All still future*, and I think he is much in the Right. For since there are many Arguments (as has been afore observ'd) to induce us to look on the *seven Vials* as the

TEXT.

TRANSLATION.

γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν
εἰς τοὺς ἀνθρώπους τοὺς ἔχοντάς τὸ χά-
ραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι
αὐτοῦ προσκυνοῦντάς.

3 Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε
† φιάλην αὐτοῦ εἰς τὴν θάλασσαν, καὶ ἐγένετο
αἷμα ὡς νεκροῦ· καὶ πάντα ψυχὴν
ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

4 Καὶ ὁ τρίτος † ἐξέχεε † φιάλην
αὐτοῦ εἰς τοὺς ποταμούς, καὶ εἰς τὰς πη-
γάς πᾶν ὕδατος· καὶ † ἐγένοντο αἷμα.

5 Καὶ ἤκουσα τῷ ἀγγέλῳ τῶν ὑδάτων,
λέγοντος· Δίκαιος † εἶ, ὁ ὢν καὶ ὁ ἦν,
ὁ ὅσιος, ὅτι τῶντα ἔκρινας· 6 ὅτι
αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ
αἷμα αὐτοῖς ἔδωκας πίνειν· ἄξιοι γάρ
εἰσι. 7 Καὶ ἤκουσα † τῷ θυσιαστηρίῳ
λέγοντος· Ναί, Κύριε ὁ Θεὸς ὁ παντο-
κράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρί-
σεις σου.

8 Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε †
φιάλην αὐτοῦ ὅπῃ † ἥλιον· καὶ ἐδόθη
αὐτῷ καυμαλίσαι τοὺς ἀνθρώπους ἐν πυρὶ.

earth; and there fell a noisom
and grievous sore upon the
men which had the mark of
the beast, and upon them who
worshipp'd his image.

3 And the second angel
pour'd out his vial upon the
Sea, and it became as the blood
of a dead man : and every liv-
ing soul died in the sea.

4 And the third angel pour'd
out his vial upon the rivers
and fountains of waters, and
they became blood.

5 And I heard the angel of
the waters say, Thou art righte-
ous, which art & wast the Holy
one, because thou hast judged
thus :

6 For they have shed the
blood of saints and prophets,
and thou hast given them blood
to drink : for they are worthy.

7 And I heard *some from*
under the altar say, Even so,
Lord God Almighty, true and
righteous are thy judgments.

8 And the fourth angel
pour'd out his vial upon the
sun, and power was given him
to scorch the men with fire.

9 Καὶ

ANNOTATIONS.

the Contents of the *seventh Seal* consider'd as the *Third Woe*; hence it necessarily follows, that since the *seventh Trumpet* is *still future*, the *seven Vials* must be likewise *all still future*. However I shall say so much of the Exposition of the Vials in general, that I think they are to be understood principally in a *literal* Sense, as denoting those Judgments whereby God shall, as by so many Steps or Degrees, bring about the intire Ruin or Destruction of Antichrist and all his Followers.

V. 4. † ἄγγελος is not here read in Alex. and several other MSS. nor in Vulg. Latin, Arab. and Ethiop. Versions, nor Arethas. It is likewise omitted in the following Vials in Alex. and some other MSS. and Copies.

Ibid.

P A R A P H R A S E.

and there fell a noisom and grievous Sore upon the men who had the Mark of the Beast, and upon them who worshipp'd his Image.

3 And the second Angel pour'd out his Vial upon the Sea, and it became as the Blood of a dead Man, *i. e. as cold and congeal'd Blood*; and every living Soul, *i. e. Creature that was wont to live in the Sea*, died in the Sea.

VI.

Of the second Vial.

4 And the third Angel pour'd out his Vial upon the Rivers and Fountains of Waters, and they became Blood also. 5 And I heard the Angel of the Waters, *i. e. this third Angel who had this Power given him over the Rivers and Fountains of Waters*, say: Thou art Righteous, which art and wast the Holy one, because thou hast judg'd thus: 6 For they, *i. e. the Antichristians* have shed the Blood of Saints and Prophets; and thou hast given them Blood to drink, *suiting thy Punishment (as usually) to the Sins of the Punish'd*: for they are worthy of so suitable a judgment. 7 And I heard some from under the Altar, *i. e. the Martyrs* say: Even so, Lord God Almighty, true and righteous are thy Judgments.

VII.

Of the third Vial.

8 And the fourth Angel pour'd out his Vial upon (1) the Sun, and hereupon power was given to him, *i. e. the Sun* to scorch the Men that had the Mark of the Beast &c. with such an intolerable heat as if it was Fire

VIII.

Of the fourth Vial.

A N N O T A T I O N S.

Ibid. † Εἰς τὸν ἥλιον, not ἐν τῷ ἥλιῳ, according to Alex. MS. and Syr. Arab. and Ethiop. Vers.

V. 5. † Κόμας is not read in Alex. and several other MSS. nor in Syr. and Arab. Versions, nor Arethas.

V. 7. † ἄλλος ὅς is not read in Alex. and several other MSS. nor in Syr. and Arab. Versions, nor in Bede as appears from his Comment; whence it may be infer'd that it was likewise not read in the Ancient Latin Version. Indeed these two words seem to be added, either by way of Explication only, or else because it seem'd Absurd to make an Altar speak, it being not consider'd that it was only a Figurative Expression, or Typical Representation; as the Reed is represented speaking, chap. 11. 1.

(i) By the Angel's pouring forth the fourth Vial on the Sun, seems to be denoted that the Sun shall then literally have such a scorching Heat, as that it shall burn or scorch the Antichristians like Fire it self. And perhaps we may get some Insight into the Reason of this Judgment, if we consider what has been afore observ'd out of Irenæus, viz. that it was a Conjecture in his Days, that the Name of the Beast should be Teitan, which is taken to denote the Sun. And this Conjecture has the preference given to it by Irenæus above that of Lateinos, or any other. Now besides the reason given by Irenæus why Antichrist may take to himself this Name, as deriv'd from τὸν to revenge or vindicate; He may perhaps do it also for this reason, because the Sun is the most glorious Luminary of this World; and as therefore our Saviour is styl'd the Sun of Righteousness, so this Antichrist may style himself, by way of Opposition to Christ, the true Sun of Righteousness, and may withall make his Followers believe, that it is by his Almighty Power that the Sun gives its Heat; and his Followers may be confirm'd in this Opinion by his, or (which comes to the same) the False Prophet's bringing Fire down from Heaven (as Chap. 13. 13.) Wherefore it will be a very

R

suitable

TEXT.

TRANSLATION.

9 Καὶ ἐκαυματίσθη οἱ ἄνθρωποι καὶ
μα μίγα, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι
τὸ ὄνομα τοῦ Θεοῦ, ὃ ἔχοντες ἐξουσίαν ἐπὶ
ταῖς πληγαῖς ταύταις. καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δοῦσαν.

10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν
φιάλην αὐτοῦ ἐπὶ τὸ θρόνον τοῦ θηρίου. καὶ
ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοταμίνη. καὶ
ἐμασῶντο ταῖς γλώσσας αὐτοῦ ἐκ τοῦ πόνου.

11 καὶ ἐβλασφήμησαν τὸ Θεὸν ὃ ἔραντο ἐκ
τῶν ποτίων αὐτῶν, καὶ ἐκ τῶν ἐλκῶν αὐτῶν. καὶ
οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12 Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε
τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν
τὸν μέγαν τὴν Εὐφράτην. καὶ ἐξηράνθη
τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς
τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δρά-
κοντος, καὶ ἐκ τοῦ στόματος τοῦ θη-

9 And the men were scorch'd
with great heat, and * the men
blasphem'd the name of God,
who has power over these
plagues; and they repented
not, to give him glory.

10 And the fifth angel pour'd
out his vial upon the * throne
of the wild beast, and his king-
dom was full of darkness, and
they gnaw'd their tongues for
pain;

11 And blasphem'd the God
of heaven, because of their pain
and their sores, and repented
not of their deeds.

12 And the sixth angel
pour'd out his vial upon the
great river Euphrates, and the
water thereof was dried up,
that the way of the kings of
the east might be prepar'd.

13 And I saw three unclean
spirits like frogs come out of
the mouth of the dragon, and
out of the mouth of the wild

beast,

ANNOTATIONS.

suitable way for God to punish Antichrist and his Followers, by giving the *Sun* such a scorching Heat, as shall burn them like *Fire*, and thereby convince or make them sensible that the *Sun* do's by no means receive its Heat from Antichrist, as He falsely pretended for some time; but that it is the God of the Christians alone, that *has Power over these Plagues*.

V. 9. † So it is read in several MSS. and in Syr. Arab. and Ethiop. Versions, and in Arethas.

V. 12. † *To* is omitted in most Copies.

(k) As by this *Throne* of the Beast Mr Mede understands *Rome*; so others understand it (and I think more probably) of *Jerusalem*, as being the place whither Antichrist shall repair after he has destroy'd *Rome*, and where he shall sit blasphemously *in the Temple*, that shall be then built, as *God*, and kill the two Witnesses (Ch. 11. 7, 8.) and where he shall receive this *fifth Blow* toward the Ruin of his Power.

(l) The Reasons for understanding this of the *Conversion of the Jews* are these two mention'd by Mr Mede. First, because unless the *Conversion of the Jews* be brought about under this Vial, which is the *sixth*, there seems to be no Room left.

P A R A P H R A S E.

Fire it self. 9 And the said Men were scorch'd with such great Heat, and the said Men hereupon blasphem'd the Name of God, who has power over these Plagues, which they perceiv'd now the Beast or Antichrist (whom they had so much admir'd for his Power and Miracles) had not Power over. And like harden'd Wretches thus they acted, and they repented not by means of this Judgment, so as to be brought to give him, i. e. God Glory by acknowledging his Supreme Power and Justice, and leaving off their Impiety or Opposition to Christianity.

10 And the fifth Angel pour'd out his Vial upon the (k) Throne of the wild Beast or Antichrist most properly so call'd, and his Kingdom was full of Darknes; whereby is denoted that this fifth Step to the Ruin and Destruction of Antichrist shall be by destroying the Place of his chief Residence or Capital City, and by putting his Kingdom into the utmost Confusion and Misery, excepting a final and total Destruction thereof: and agreeably hereto, they of his Party are here represented as those that gnaw'd their tongues for Pain; 11 and blasphem'd the God of Heaven, because of their Pain and their Sores, and repented not of their Deeds, but still persisted in their Impiety.

IX.

Of the fifth Vial.

12 And the sixth Angel pour'd out his Vial upon the great river Euphrates, and the Water thereof was dried up, that the Way of the Kings of the East might be prepar'd: Where by preparing the Way of the (l) Kings of the East, may be not without Reason understood the Conversion of the Jews at the Time of this Vial. And the drying up the Waters of Euphrates, may be not only understood literally, but also to denote mystically the Removing of such Obstacles as shall lye in the way thereto, by means of any of the Nations or Kingdoms that shall then border on Euphrates. 13 And so great a Blow shall the Conversion of the Jews be to the poor tottering State of Antichrist yet remaining, and to the whole Empire of the Dragon or Devil in this World, that now the Devil shall exert his utmost Skill and Strength to support the Dominion he has hitherto had in this World; which seems to be the Import of the following words: I saw three unclean Spirits, like Frogs, come one out of the mouth of the Dragon, and another out of the mouth of the wild Beast,

X.

Of the sixth Vial.

A N N O T A T I O N S.

left for their Conversion, forasmuch as the seventh Vial denotes and brings on the Destruction of All the Enemies of Christ. Secondly, that remarkable Passage of Isaiah Chap. 11. 15, 16. countenances this Interpretation; which passage will bear this Rendering: As the Lord has utterly destroy'd the Tongue of the Egyptian Sea, so shall he lift up his hand upon the River (viz. Euphrates as the Targum) in the might of his Spirit, and shall smite it into seven Streams, that they may go over dry-shod. And there shall be an highway for the Remnant of my People, which shall be left from Assyria (whence it appears that by the River is here to be understood Euphrates) like as it was to Israel in the day that he came up out of the land of Egypt. See also Zech. 10. 10, 11. and the Chaldee Paraphrast thereon.

TEXT.

TRANSLATION.

εἰς, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου,
 πνεύματα τρία ἀχάθαρα † ὡς βατρά-
 χους. 14 Εἰσὶ καὶ πνεύματα † δαιμο-
 νίων ποιεῖντα σημεῖα, † ἃ ἐκπορεύεται
 ἐπὶ τοῦ βασιλεῖς τοῦ κακοῦ, καὶ τοῦ οὐκυμένους
 ὅλης, συναγαγεῖν αὐτοὺς εἰς πόλεμον
 τῇ ἡμέρᾳ ἐκείνῃ τῇ μεγάλῃ τῷ Θεῷ τοῦ
 παντοκράτορος. (15 Ἰδὲ, ἔρχομαι ὡς
 κλέπτης. Μακάριος ὁ γρηγορῶν, καὶ τη-
 ρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς ᾖ
 πατήρ, καὶ βλέπωσι τὴν ἀρχημοσύνην αὐτοῦ.)
 16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸ τόπον
 τὸν χαλκιδόνιον ἐβραϊστὶ † Ἀρμαγεδών.

17 Καὶ ὁ ἑβδόμος ἄγγελος ἐξέχεε
 τὴν φιάλην αὐτοῦ εἰς τὴν ἀέρα. καὶ ἐξῆλθε
 φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ, ἀπὸ τοῦ θρόνου,
 λέγουσα. Γέγονε. 18 Καὶ ἐγένοντο φω-
 ναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός ἐγένε-

beast, and out of the mouth of the false prophet.

14 For they are the spirits of Devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

(15 Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.)

16 And he gather'd them together into a place call'd in the Hebrew tongue Armagedon.

17 And the seventh angel pour'd out his vial into the air; and there came a great voice out of the temple out of the throne, saying, It is done.

18 And there were voices and thunders and lightnings; and there was a great earth-

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ANNOTATIONS.

V. 13. † Ως, not ὅμοιος, in Alex. and several other MSS. and so Vulg. Lat. Syr. and Ethiop. Versions, and Arethas.

V. 14. † Δαιμονίων, not δαιμόνων in Alex. and several other MSS. as also all the four Ancient Versions, and Arethas.

Ibid. † Α ἐκπορεύεται is read in Alex. and several other MSS. and in Arethas.

V. 16. † Ἀρμαγεδών is wrote with a single (not double) δ, in Alex. and several other MSS. and also in the MSS. made use of by the Vulg. Lat. Arab. and Ethiop. Interpreters, as also by Arethas, which last Author reads it Ερμαγεδών, and that more agreeably to the Septuagint Version. For as the most probable Etymology of this word is, that it is compounded of **הרמ** denoting *Utter Destruction*, and **גדון** a *Troop or Army*, or *their Troop or Army*; and as the name of **הרמ** is accordingly given to more than one Place in the Scripture, where there was a *great Overthrow* given by the Israelites to their Enemies; so in the Septuagint Version the said Hebrew name is always render'd by Ερμα, or Ερμάν, or Ερμάδ, the initial Letter or Vowel being E, not A. Now this name of Armagedon is very fitly impos'd on the place, where Antichrist and his Confederates shall make their last Effort, forasmuch as they shall be there *utterly routed and destroy'd*.

V. 17. † Τὸ ἔργον is not read in Alex. MSS. nor in Vulg. Lat. Syr. and Ethiop. Versions.

P A R A P H R A S E.

Beast, and the third out of the mouth of the false Prophet, or of the second Beast describ'd Chap. 13. 11, &c. 14 For they are put to denote the Spirits of Devils, having the power of working Miracles, and which shall then go forth unto the Kings of the Earth, and of the whole World, to seduce them to join with Antichrist, and so to gather them to the Battle of That Great Day of God Almighty, when, the seventh Vial being pour'd forth, the Antichristian State shall be entirely put an end to, as Chap. 19. 19 — 21. (15 Behold, says Christ, I come as a Thief, i. e. This great Day of Vengeance shall come on Men unawares, or when they think not. Blessed is he that watches against the Coming of this Day, and keeps his Garments as one that has put on Christ, lest when I come, he be found as one that has put off Christ again, and so walk naked, and they see his shame, i. e. lest he be punish'd as one that has renounc'd his Christianity, during this great Tryal of Christians, when Antichrist shall make this his last Effort.) 16 And, this Exhortation being inserted to Perseverance in Christianity at this Time, I John proceed with what I was mentioning v. 14. viz. that as the foremention'd Spirits of the Devils went forth to gather the Kings of the earth to the Battle of that great Day of God Almighty; so the said Spirits so far seduc'd them, that by their means He, i. e. Antichrist (as Chap. 19. 19.) gather'd them, i. e. all his Followers that were seduc'd by the three Spirits mention'd v. 13. together into a Place, call'd in the Hebrew Tongue Armagedon.

17 And the seventh Angel pour'd out his Vial into the Air, as the Region where the Devil himself and his wicked Angels do more peculiarly reside, and so denoting the utter Overthrow of the Devil and all his Antichristian and other wicked Partizans. And accordingly there came a great Voice out of the Temple out of the Throne of God, saying, It is done, (11) i. e. Antichrist is now to be quite overthrown and destroy'd: And God shall now make good that great Promise of his, that the Kingdom of the World should become the Kingdom of Christ. 18 And there were Voices and Thunders and Lightnings; and there was a great Earthquake,

XI.
The pouring forth of the seventh and last Vial.

A N N O T A T I O N S.

Versions. And it is here to be further noted, that here seems to be an express explication of what is to be understood by the Throne of God in this Book, viz. the Temple; for it being said that there came a great Voice, first ἐκ τοῦ ναοῦ out of the Temple, it is afterwards added ἐκ τοῦ θρόνου by way of Explication; or at least to denote out of which part of the Temple in general the Voice came, viz. out of the Throne, i. e. the Holy of Holies.

(11) It is observable that ἤδη here seems plainly to refer to χρόνος οὗτος ἔτι ἐν, Chap. 10. 6. as denoting what was there said should come to pass, now was accordingly come to pass. Namely as it was there solemnly declar'd, that after the sounding of the seventh Trumpet, Time (viz. the Time of the four Kingdoms of the Gentiles) shall be no more; so here it is observ'd, that accordingly the said Time ἤδη was now past. So also Chap. 21. 6.

TEXT.

TRANSLATION.

ιετο μέγας, οἷος οὐκ ἐγένετο ἀφ' ὧ
† ἀνθρώπος ἐγένετο ὅτι δ' ἦν, τηλι-
κῦτος σεισμὸς ἔτω μέγας. 19 Καὶ
ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρεῖς
μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον.
(ὡς Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώ-
πιον τῷ Θεῷ, δοῦναι αὐτῇ τὸ πο-
τήριον τῷ οἶνι τῷ θυμοῦ τῆς ὀργῆς
αὐτοῦ.) 20 Καὶ πᾶσα νῆσος ἔφυγε,
καὶ ὄρη ἐκ εὐρέσθησαν. 21 Καὶ χά-
λαζα μεγάλη ὡς παλαιπαῖα χαλα-
ραὶς ἐκ τῷ ὕδατος ὅτι τὸς ἀνθρώ-
πους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι
τὸν Θεόν, ἐκ τῆς πληγῆς τῆς χαλά-
ζης· ὅτι μεγάλη ὄστιν ἡ πληγὴ αὐ-
τῆς σφόδρα.

quake, such as was not since
* man was upon the earth, so
mighty an earth-quake and so
great.

19 And the great City was
divided into three parts, and
the cities of the nations fell:
(and great Babylon came in
remembrance before God, to
give unto her the cup of the
wine of the fierceness of his
wrath:)

20 And every Island fled
away, and the mountains were
not found.

21 And there fell upon the
men a great hail out of hea-
ven, every hail-stone about the
weight of a talent: and men
blasphem'd God because of the
plague of the hail; for the
plague thereof was exceeding
great.

Κεφ.

ANNOTATIONS.

V. 18. † So it is read in Alex. MS. and Ethiop. Version; and I think more
Rightly, the *οἱ ἀνθρώποι* denoting all along here the Antichristian Party.

(m) Hence it appears how justly the seventh Trumpet will answer the Cha-
racter of the *Third* and Last, and so Greatest *Woe*, if the *Vials* be look'd on as
the Particulars of the said *third Woe*.

(n) That before the Destruction of Antichrist emphatically so call'd, *Jerusa-
lem* shall be rebuilt, and that so as to become a *Great City*, namely that *Great
City* wherein the *Two Witnesses* shall be kill'd, as was our Bl Saviour himself, seems
very probable from Chap. 11. 8. as also from the Tradition of Primitive Writers.
Whence also it is probable that *Jerusalem* shall be the *Throne of the Beast*, and
that the *Armagedon* mention'd in this Chapter shall be in the Holy Land, and
perhaps not far from *Jerusalem*. Now in agreement hereto it seems necessary,
that the *great City* here mention'd should be also understood of *Jerusalem*. To
confirm this Exposition more, it is to be observ'd, that the *Hebrew* particle *ל* is
us'd in a very great Latitude; and consequently St *John* seems to use the Græck
particle *καὶ*, which answers to the *Hebrew* *ל* in the same Latitude. Now as
Mr *Mede* observes in reference to v. 12. of this Chapter, that *Isai. 11. 15, 16.*
which is commonly render'd thus, *AND the Lord shall utterly destroy the tongue
of the Egyptian Sea, AND shall lift up his hand upon the River &c.* may better
be render'd thus: *AS the Lord has destroy'd the tongue of the Egyptian Sea, SO
shall he lift up his hand upon the River &c.* that is in short, as Mr *Mede* has ob-
serv'd,

PARAPHRASE.

quake, betokening such a great Change as was not (*m*) since Man was upon the Earth; so mighty an Earth-quake and so great. 19 And the great City, viz. (*n*) *Jerusalem* was divided into three Parts in allusion to *Ezek* 5.2,12. and destroy'd; and likewise the Cities of the Nations or Gentiles, which took part with *Antichrist* fell: (and, that is even as sometime afore great *Babylon* or *Rome* came in remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath.) 20 And every (*o*) Island fled away, and the Mountains were not found, i. e. as in great Earthquakes Islands and Mountains disappear, so at this great Change, every one that is a Follower of *Antichrist*, of what Rank or Condition soever, shall be destroy'd. 21 And there fell upon the Men that were join'd to *Antichrist*, a great Hail, i. e. a great Judgment out of Heaven, every Hail-stone about the weight of a Talent, or of a great weight, i. e. every part of the said Judgment, which fell on every single person, being very grievous: and the said Men blasphem'd God because of the Plague of the Hail; for the Plague thereof was exceeding great.

Chap.

ANNOTATIONS.

ferv'd, that in this Passage of *Isaiah* the particle *!* twice repeated may be better render'd *Comparatively* or in the first place *As*, and in the second *So*, than *Copulatively* or in both the said places by *And*: in like manner I think that the Greek *καὶ*, which begins this v. 19. thus, *Καὶ ἔγιντο ἡ πόλις ἡ μεγάλη &c.* and is again repeated in the middle of the same Verse, *καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη &c.* is to be render'd not *Copulatively*, or by *And* in both places, but *Comparatively*, or by *Even as* in the latter place. And the not observing this use of the particle *καὶ* in this place seems to be a great Cause of misleading Interpreters into a wrong Notion of *Antichrist*, or of confounding the Destruction of *Antichrist* emphatically so call'd with the Destruction of *Rome* or the *Pope*.

(*o*) It is remarkable that the like Expression is made use of Chap. 6. 14. in reference to the great Change that was to be brought about in the Roman Empire, by the *Emperors becoming Christian*, and consequently *Heathenism being put down*, and *Christianity* advanc'd to be the establish'd Religion of the Empire. And in allusion thereto it seems to be made use of again here in reference to the great Change that is still to be brought about in the World, especially in the Roman World, by the *Kingdom of the World becoming the Kingdom of Christ*, upon the pouring forth of this Vial, whereby *Antichrist* is to be utterly destroy'd, and *Christianity* advanc'd to a much higher Degree of Power and Glory, than when it became the Religion of the Roman Empire. And agreeably hereto there is observable this Difference as to the Expression us'd here and Ch. 6. 14. Namely in Ch. 6. 14. it is said only that every Mountain and Island were MOVED OUT OF THEIR PLACES, as denoting that altho' the Mountains and Islands of Idolatry were moved out of their places, yet they were not so mov'd, as not to be found any more, or as that Idolatry should not return in another dress: But now here it is said, that every Island fled AWAY, so as never to be found any more, and likewise that the Mountains were NOT found; denoting that *Antichristianism* or All Opposition to Christianity should now be so destroy'd, as never to prevail any more.

V. I.

TEXT.

TRANSLATION.

Κεφ. ιζ'. Καὶ ἦλθεν εἰς ἐκ τῶν
ἐπὶ τὰ ἀγγέλων τῶν ἔχόντων τοὺς ἐπὶ τὰ
φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέ-
γων †. Δεῦρ, δείξω σοι τὸ κῆμα
τῆς πόρνου τῆς μεγάλης, τῆς καθ-
μύνης ὅππῃ τῶν ὑδάτων τῶν πολλῶν.
2 μετ' ἧς ἐπόρυσαν οἱ βασιλεῖς
τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ
οἴνου τῆς πορνείας αὐτῆς οἱ χελοῖ-
κοῦντες πρὸ γλυῦ. 3 Καὶ ἀπῆ-
νεγκέ με εἰς ἔρημον ἐν πνεύματι.

Chap. XVII.

And there came one of the
seven angels *having the seven
vials, and talk'd with me, say-
ing, Come hither, I will shew
unto thee the judgment of the
great whore, that sits upon ma-
ny waters :

2 With whom the kings of
the earth have committed for-
nication, and the inhabitants of
the earth have been made drunk
with the wine of her forni-
cation.

3 So he carried me away in
the spirit into the wilderness :

καὶ

ANNOTATIONS.

V. r. † Μοι is not read here in Alex. and many other MSS. nor in any of the four Ancient Versions, nor in Arethas.

(p) I suppose the Reason which induc'd our Translators (as well as others) to render τῶν ἔχόντων *which had*, was this; because as this Account of the Destruction of *Babylon* or *Rome* comes after the Account given of the Vials, so they imagin'd that the Former was likewise to succeed the Latter *in order of Time*, and consequently that the Angels *had* already pour'd out their Vials, *before* one of them speaks this to St *John*. And such as read only Translations without consulting the Original Greek, may likewise by such a Translation be easily led into the same Mistake with our Translators in this matter. Whereas to me St *John* seems to have here particularly describ'd the Angel that speaks to Him, as one of them τῶν ἔχόντων *having* the Vials in their Hands, to denote that tho' the Account given of *Rome* in Chap. 17 and 18. is set down here in this Book, *after* the Account given of the pouring forth of the Vials in Chap. 16. yet the said Accounts were given to him in a *different Order*, and according to the Order of *Time* as the Events themselves shall be accomplish'd in: Namely, the Account of the Destruction of *Rome* contain'd in Chap. 17 and 18. was given to St *John* by one of the said Angels yet *having* the Vials in their Hands, or *before* they *had* pour'd out the Vials; and then *afterwards* St *John* had the Visions contain'd in Chap. 16. represented unto Him.

(pp) Whatever carries in it any *Opposition to Christ* or his Doctrine, may therefore be call'd *Antichristian*; and that in a *lower* or *higher Degree*, as the said *Opposition to Christ* is *lesser* or *greater*. Now that the mystical *Babylon*, or *great Whore*, (i. e. *Popish Rome*) mention'd in this and other Chapters of this Book, may be truly or justly stil'd *Antichrist* or *Antichristian* in some (viz. a *lower* than the *biggest*) sense, is readily granted. But then that the said *Babylon* or *Whore* (i. e. *Rome*) is not the same with the *wild Beast* mention'd in this and other Chapters, and taken most properly and emphatically to denote *Antichrist* in the *biggest* sense of the Word; this is I think as clearly evident from several Particulars contain'd in this Chap. 16. and also Chap. 17. as any thing can be, that is

not

PARAPHRASE.

Chap. XVII. And having in the two foregoing Chapters (*viz* 15 & 16.) given a particular Account of the seven more remarkable Steps, whereby the Destruction of Antichrist emphatically so call'd is to be brought about, (which Destruction of Antichrist, tho' it is to follow the Destruction of Babylon or Rome in order of Time, yet has been particularly describ'd here Before it, for the Reason given in the Paraphrase of Chap. 15. 1.) I proceed now to give a more particular Account likewise of the Destruction of Rome: There came One of the seven Angels (*p*) having the seven Vials as yet in their hands, and talked with me, saying, Come hither, I will shew or explain more largely unto thee (*pp*) the Judgment (which has hitherto been mention'd only in short) of the great Whore, that sits upon many Waters; 2 with whom the Kings of the Earth have committed Spiritual Fornication, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication, *i. e.* by whom the Kings and People of the Earth have been so far seduc'd, and as it were intoxicated, as to join with her in the Idolatrous Worship of Angels, Saints and Images, and the like. 3 So he carried me away in the Spirit or in an Ecstasy into the Wilderness; whereby seems to be denoted that the Whoredom of this great Whore was to be committed during the Wilderness-

XII.
A more particular Description of the final Destruction of the Great Whore or Popish Rome.

ANNOTATIONS.

not affirm'd in Express terms. The first Argument for this may be drawn from what the Angel here tells St John, *viz.* that he will shew him the JUDGMENT of the Great Whore. For the said Angel tells St John nothing concerning the said Whore, which can at all be taken for a Judgment with respect to the Antichristian Beast. Yea so far is it from this, as that the ten Kings who shall adhere to the Beast, (according to v. 13, 16, 17. of this Chapter) and that too while they adhere to him, shall execute the Judgment of God upon this spiritual Whore and burn her (v. 16.) namely according to the Law of Lev. 21. 9. for the Profanation of her Sacerdotal Pedigree. Therefore the great Whore, who is judged, is not Antichrist, which Antichrist is by the Sovereign Judge made use of to fulfill his Sentence against her and her Adherents, before his own Turn cometh to be judged also. And indeed the Coming of Antichrist shall be for this very End, that all may be judg'd, whether they adhere to the Truth of Christ's Gospel or not, and whether they have Pleasure in it more than in any Antichristian Delusion whatsoever, or Deceivableness of Unrighteousness: and that they all might be condemn'd, who obey not the Truth that is in Christ, but take Pleasure rather in pursuing the Lusts of the Flesh and the Spirit; not standing fast in the Ancient Faith and Practice, nor holding the Traditions which they have been taught both by Word and by Epistle from the Apostles. This shall bring down the Judgment upon Rome, presently after the Appearance of Antichrist: and as upon Rome, so also upon all the Gentile Christians, who have a Name to Live but are Dead, being fallen away from their First Love and Faith, and so having made themselves Vessels fit for Destruction, when this fore Judgment shall go forth. Thus the Author of God's Judgments upon the Gentile Apostatiz'd Church, in the Account he gives us of Dr Grabe's Opinion of the Church of Rome, pag. 74.

TEXT.

TRANSLATION.

καὶ εἶδον γυναῖκα καθήμενὴν ἐπὶ θη-
ρίον κόκκινον, γέμον ὀνομάτων βλα-
σφημίας, ἔχον κεφαλὰς ἐπὶ ἃ καὶ κέρα-
τα δέκα. 4 Καὶ ἡ γυνὴ ἦν περιβε-
βλημένη πορφύρᾳ καὶ κόκκινῳ, καὶ κεχυ-
σμένη χρυσῷ καὶ λίθῳ πμίῳ καὶ μαρ-
μαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν
τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων
καὶ ἀκαθάρτητος πορνείας αὐτῆς. 5 καὶ
ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμ-
μένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη,
ἡ μήτηρ τῶν πόρνων καὶ τῶν βδελυγμάτων
τῆς γῆς. 6 Καὶ εἶδον τὴν γυναῖκα μεθύ-
σασθαι ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵ-
ματος τῶν μαρτύρων Ἰησοῦ καὶ ἐθαύμασα,
ἰδὼν αὐτήν, θαῦμα μέγα.

7 Καὶ εἶπέ μοι ὁ ἄγγελος. Διατί
ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον
τῆς γυναικὸς, καὶ τῆς θηρίας τῆς βα-
ρύνουσας αὐτήν, τῆς ἔχουσας τὰς
ἐπὶ ἃ κεφαλὰς καὶ τὰ δέκα κέρατα.
8 Θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι καὶ

and I saw a woman sit upon a
scarlet-colour'd wild beast, full
of names of blasphemy, having
seven heads and ten horns.

4 And the woman was a-
ray'd in purple and scarlet co-
lour, and deck'd with gold and
precious stones and pearls, hav-
ing a golden cup in her hand,
full of abominations and filthi-
ness of her fornication.

5 And upon her forehead
was a name written, MYSTE-
RY, BABYLON THE GREAT,
THE MOTHER OF HAR-
LOTS AND ABOMINA-
TIONS OF THE EARTH.

6 And I saw the woman
drunken with the blood of the
faints, * even with the blood
of the martyrs of Jesus: and
when I saw her, I wonder'd
with great admiration.

7 And the angel said unto
me, Wherefore didst thou* won-
der? I will tell thee the myste-
ry of the woman, and of the
wild beast that carries her,
which has the seven heads and
ten horns.

8 The wild beast that thou
sawest, was, and is not; and

μέλλει

ANNOTATIONS.

V. 4. † H, not u, is read in Alex. and several other MSS. and Vulg. Lat. and Syr. Versions, and in Hippolytus and Arethas.

(q) This Import here of the word *Mystery* is confirm'd v. 7. where the An-
gel says, I will tell thee the *Mystery of the Woman &c.* i. e. I will explain to thee
the *Mystical Meaning* of the Woman &c.

(r) The *Beast* can't be said to denote the *Roman Empire* in any other sense,
since the *Roman Empire* in any other sense is in reality long since ceas'd.

(s) Mr *Whiston* (pag. 116. of his Essay) observes, that the Passage contain'd
v. 8 — 11. of this Chapter has always appear'd to him, one of the most difficult
in this whole Book; and he believes has appear'd so also to all Expositors. And
he has good Reason for saying so. He says further, that the Account of these
Words, on which the understanding of this Book mightily depends, which is
given

P A R A P H R A S E.

Wilderness-state of the Christian Church. And I saw a Woman sit upon a Scarlet-colour'd wild Beast, full of Names of Blasphemy, having seven Heads, and ten Horns. 4 And the Woman was array'd in purple and scarlet Colour, and deck'd with Gold and precious Stones and Pearls, as denoting the Richness and splendid Attire of the Romish Hierarchy, having a golden Cup in her hand, full of Abominations and Filthiness of her Fornication; where by the Woman's enticing others to drink of her Cup, is denoted Rome's seducing others to the abominable and filthy Sin of Spiritual Fornication or Idolatry, in worshipping Angels and Saints and Images. 5 And upon her Forehead was a Name written, MYSTERY (q), i. e. what is here said of the Name is to be understood in a mystical Sense, viz. that BABYLON THE GREAT denotes Rome, as being no less destructive to the Truth of Christianity than Babylon formerly was to the State and Church of the Jews; THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH denotes the Roman Clergy to be the Chief Seducers of Men to the Idolatrous Worship of Saints and Angels &c. 6 And I saw the Woman drunken with the Blood of the Saints, even with the Blood of the Martyrs of Jesus, which had been slain by her Authority or Instigation: and when I saw her, I wonder'd with great admiration.

7 And the Angel said unto me, Wherefore didst thou wonder? I will tell thee the Mystery or mysticall Meaning of the Woman, and of the wild Beast that carries her, which has the seven Heads and ten Horns. 8 To begin with the Beast, whereby seems to be denoted in general, whatever (r) Antichristian Power should at any time arise within the Bounds of the Roman Empire, whether Heathenism, Popery, or Antichristianism emphatically so call'd; The wild Beast then that thou sawest, was (s) one permitted by Divine Providence to have the Power of speaking or delivering Oracles; and it is very Remarkable that He is not now permitted to have that Power, the Heathen Oracles ceasing now to give any Answers to those that consult them; and it is no less Remarkable that the Beast shall be again permitted to have the like Power, (as

XIII.

An Explication of the wild Beast, whereon the Great Whore is represented in this Vision as sitting.

A N N O T A T I O N S.

given us either by Mr Mede, Dr More, Monsieur Furieu, or others of that kind, seems to him too much confus'd, uncertain and inadequate to afford any degree of Satisfaction. After this pag. 118 Mr Wh. gives us his Interpretation of v. 8. thus: *The Beast with seven Heads and ten Horns* — is the Roman Empire, when it is govern'd by ten supreme Governours: which it was formerly under the Decemviri, and is not at this time of the Ange's Interpretation, because it was then govern'd by a single person Domitian, and shall hereafter arise out of the Sea or Abyss at the Rise of the ten Kings, at That time future; and shall go at last into Perdition, as well as the other Forms of Government before it. And the World shall wonder at the Beast, which thus was formerly under the Decemviri; and is not, being at present under the Cesars; and yet is in reality still existing, i. e. The Beast or Empire itself is in being now; tho' tis not an Empire

T E X T.

TRANSLATION.

μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς
ἀπώλειαν ὑπάγειν· καὶ θαυμάσουσιν οἱ
κατοικῶντες τὴν γῆν (ὧν οἱ ὀνόματα
ἐπὶ τὸ βιβλίον τῆς ζωῆς
ἐκ τῆς ἀρχαίας ἀποκαλύψεως) βλέποντες τὸ
θηρίον, ὃ, π. ῥ., καὶ ἔκ. ἐπ., καὶ παρέστα.

9 Ὡς δὲ ὁ νῦν ὁ ἔχων σοφίαν. Αἱ
ἐπὶ κεφαλαί, ὅσαι εἰσὶν ἐπὶ αὐτῇ, ὅσαι ἡ
γυνὴ καὶ θῆ. ἐπ' αὐτῶν. 10 Καὶ βασι-
λεῖς ἐπὶ αὐτῶν· οἱ πέντε ἔπεσεν, καὶ ὁ ἓς ἐστίν,

shall ascend out of the bottom-
less pit, and go into perdition :
and they that dwell on the
earth, shall wonder (whose
names were not written in the
book of life from the founda-
tion of the world) when they
behold the beast, that was, and
is not, and shall be.

9 * Here is the mind which
has wisdom. The seven heads
are seven mountains, on which
the woman sits.

10 And * they are seven
kings: five are fallen, and one is,
ὁ ἄλλος

A N N O T A T I O N S.

with ten supreme Governours; and so cannot be call'd a Beast with *ten Horns*, such an One as we are now describing. Thus Mr *Wh.* expounds this v. 8. Now tho' I think Mr *Wh.*'s Exposition is somewhat preferable to Mr *Mede*'s, yet it is not satisfactory. For first, whereas by the *Beast's* going into Perdition is understood by Mr *Wh.* no more, than that the Government of the ten Kings here spoken of as future shall go into Perdition, as well as the other Forms of Government before it, this seems too Ordinary a thing to be taken such notice of, or foretold as a Remarkable Event; it being no other than what the Vicissitude of this World would teach us to expect, without a Prophecy. And therefore by the *Beast's* going into Perdition is by no means to be understood only the *Ceasing of a Form of Government*, but rather the *Ceasing of Antichristianism or Impiety and Irreligion in the World*; and this indeed is so Extraordinary a thing, as not to have been believ'd without a Prophecy. Secondly, Mr *Wh.*'s Interpretation implies no Reason, why the *World* shall wonder after the *Beast*, which was, and is not, and shall be: for the Roman Empire being govern'd by ten Kings is no Reason why the *World* should wonder, any more than if it were govern'd by any other Number of Kings; and besides the Government of the *Decemviri* had been expir'd too long a time before St *John*, to be denoted by its *not being* the Government of the Empire in St *John*'s days. But now the entire *Ceasing of Oracles* happen'd much about the time that St *John* writ his Revelation; and as the *Ceasing* hereof was a great Blow to Heathenism, and made judicious and impartial Men cease to wonder after or esteem the *Old Religion* of the Empire as the True Religion; so the *Reviving of Oracles* by the *Image of the Beast's speaking* will be a great means to make Men wonder after the *Beast* or Antichrist emphatically so call'd; and therefore the Exposition in the Paraphrase implies the very Reason, why Men shall wonder after the *Beast*, that was, and is not, and shall be. These are the Principal Reasons, which induc'd me to find out another Exposition of this Text, different from what Any one, that I know of, had afore given, which I have set down in the Paraphrase. I might here further observe, that Mr *Wh.* seems to be wrong in taking here the *Sea* and *Abyss* to be the same; for tho' the words are us'd in other Writings promiscuously, yet

P A R A P H R A S E.

(as is intimated Chap. 13. 15.) when that last State of Antichristianism shall come, wherein the said Beast is describ'd to ascend out of the bottomless Pit it self, as denoting the Worst and Last State of Antichristianism (or Antichristianism emphatically so call'd) forasmuch as at the End thereof the Beast shall go into Perdition, or shall be utterly destroy'd (as Chap. 19. 20.) And it seems to be in reference to the Power of making the Image to speak (as Chap. 13. 15.) namely Oracles or the like, that they that dwell on the Earth shall wonder, i. e. be so wrought upon by the said surprizing Magical Power of making the Image to speak, as that they shall go over to Antichrist emphatically so call'd, (namely Those shall do so, whose Names were not written in the Book of Life from the Foundation of the World; forasmuch as God foresaw they would prove thus Wicked and Unfaithfull, and would thus apostatize from Christianity,) when they should behold such surprizing Magical Operations perform'd by the Power or on the Behalf of the wild Beast, which on the foremention'd account may be describ'd the Beast that was, and is not, and shall be again.

9 Here (viz. in v. 8. or v. 10, 11. or in both passages) is Matter for to exercise the Mind which has Wisdom, to find out the Meaning of what is said. As to the seven Heads, they are or denote the seven Mountains, on which the Woman sits, i. e. on which the City Rome denoted by the said Woman (as appears from v. 18.) is situated. 10 And they, i. e. the seven Heads are also made use of to denote seven Kings or Forms of Government, arising at different times within the Limits of the Roman Empire: (1) five whereof are fallen or past already; and one is at present,

XIV.
The seven Heads
of the wild Beast,
What.

A N N O T A T I O N S.

yet in this Book they seem to be distinguish'd. As for Mr Wh.'s rendring the last clause of the verse, *and yet is*, it is occasion'd by his following the Common Reading, of which in the following note.

V. 8. † So it is read (not *having is*) in Alex and several other MSS. and in Syr. and Arab. Versions; and in Hippolytus, Arethas and Primasius.

(1) Expositors are not agreed as to the particular Governments hereby denoted. By these *five that are fallen*, Mr Mede understands those of Kings, Consuls, Tribunes, Decemviri, and Dictators. By the *One that is*, he understands that of the Cæsars or Emperors then Heathen: By the *Other not yet come*, and which when he comes, was to continue a short space, he understands that of the Cæsars or Emperors after they became Christians; which might, on account of the Change caus'd by the Emperors thus becoming Christians, be esteem'd a different Form of Government, tho' in reality it was not so. Hence the Government of the Beast is esteem'd by Mr Mede to be said to be the *Eighth* in respect of the *Seven* foremention'd; and yet to be said *to be of the Seven*, because it is only the *Seventh*, if the Government of the Heathen and Christian Emperors be not reckon'd as *two*, but only as *one*, as it rather was in reality.

Mr Whiston (p. 117. of his Essay) first lays down this for a Rule to guide himself by; viz. that according to the common Notion of Mankind, the difference of Forms or Kinds of Government (especially in the same State, where the

Extent.

T E X T.

TRANSLATION.

ὁ ἄλλος ὅπω ἤλθε· καὶ ὅταν ἔλθῃ,
ὀλίγον αὐτὸν δεῖ μένειν. 11 Καὶ τὸ
θρῆνον ὃ ἐστίν, καὶ ὃ ἐστὶν, καὶ αὐτὸς ὁ
δὸς ὅστις, καὶ ἐκ τῶν ἐπτά ὅστις, καὶ εἰς
ἀπώλειαν ὑπάγει.

12 Καὶ τὰ δέκα κέρατα ἃ εἶδες,
δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν
ὅπω ἔλαβον, ἀλλ' ἔξουσιν ὡς βασι-
λεῖς μίαν ὥραν λαμβάνουσι μὲν ὃ θρῆ-
νός ἐστι. 13 Οὗτοι μίαν γνώμην ἔχουσι, καὶ
τὸ δυνάμει καὶ τὸ ἐξουσίαν αὐτῶν τῷ
θρῆνι διδάσκειν. 14 Οὗτοι μετὰ τῷ
ἀρνίῳ πολεμήσουσι, καὶ τὸ ἀρνίον νι-
κήσῃ αὐτούς, (ὅτι Κύριος κυρίων ὅστις
καὶ βασιλεὺς βασιλέων) καὶ οἱ μετ'
αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
15 Καὶ λέγει μοι Τα ὕδατα ἃ εἶδες,

and the other is not yet come;
and when he comes, he must
continue a short space.

11 And the wild beast that
was, and is not, even he is the
eighth, and is of the seven, and
go's into perdition.

12 And the ten horns, which
thou sawest, are ten kings, who
have receiv'd no kingdom as
yet; but receive power as kings
one hour with the beast.

13 These have one mind,
and * give their power and
strength unto the beast.

14 These shall make war
with the Lamb, and the Lamb
shall overcome them, (for he is
Lord of lords, and King of
kings) and the call'd, and
chosen, and faithfull, that are
with him.

15 And he says unto me,
The waters which thou sawest,

A N N O T A T I O N S.

Extent of the supreme Power is usually much the same in all, as it was particu-
larly in the *Roman Empire*) is to be taken from the different *Number* of the su-
preme Governours. If the same Empire be at one time govern'd by a *single*
person; another time by *two*; another time by *three*; another time by *four*;
another time by *six*; another time by *ten*; and another time by *five* supreme
Magistrates with equal Power, or at least absolute and full Power; these are
plainly *seven* several sorts of Government in that Empire. And if, after the
Change of the Government by a single person, the same Empire comes to be
govern'd by a single person again, whether the Name be the same or not the
same, this is not a *new* Form of Government, but the *Revival of a former*.
And if after the Empire had been govern'd by ten supreme Magistrates, it comes
again to be govern'd by the same Number, This is not the Introduction of a
New, but the Restoration of that *Ancient Form* again. After which Mr *Wh.*
adds by way of explication of this Passage, *Five are false* [That under two, or
of *Consuls*; that under three, or of the double *Triumvirate*; that under four, or
of the former set of the *Tribuni militum Consulari potestate*; that under six, or
of the latter set of the *Tribuni militum Consulari potestate*; and that under ten, or
of the *Decemviri*.] *One is at present in power* [That under a single person, or
of the *Cæsars*.] *The other is not yet come* [That under five, in the days of *La-*
centius.] *and when he comes, he must continue but a short space*; That number
of Emperors reigning only three years, or a little longer than the shortest of the
foregoing

PARAPHRASE.

present, viz. that of an Emperor or single Person, and the other or seventh is not yet come; and when he comes, he must continue a short space. 11 And the wild Beast above describ'd (v. 8.) as a Beast that was and is not, even He is to make the Eighth King or Form of Government, and altho' his Government shall be so different from any of the former Forms of Government, that it may in respect of such its Difference be esteem'd an Eighth Form of Government, yet in some respect it is to be like One of the Seven foregoing Forms; and this is to be the last Form of Antichristian Government, that shall appear within the limits of the Roman Empire, forasmuch as at the End thereof the said Beast go's into Perdition, i. e. an utter End is to be put to all Antichristianism in the World.

12 And as for the ten Horns which thou sawest on the said Beast they are, i. e. denote ten Kings, who have receiv'd no Kingdom as yet; but receive Power as Kings one or the same hour with the wild Beast in his last Estate, i. e. in the State of Antichristianism most properly so call'd. 13 These shall have one mind, and give, i. e. join their Power and Strength unto the wild Beast, or to Antichrist most properly so call'd. 14 And accordingly these shall make War (u) profess'dly with the Lamb, and the Lamb shall overcome them, (for he is Lord of lords, and King of kings) and the Call'd, and Chosen, and Faithfull, that are with him. 15 And he says unto me, The Waters which thou sawest, where the

Whore

XV.
The ten Horns of
the wild Beast,
and the Waters
where the Whore
fits, what.

ANNOTATIONS.

foregoing Forms, that of the Decemviri. And the Beast which shall arise with seven heads and ten horns, which truly was once in Being under the Decemviri, and is not so now under the Cæsars, He is the Eighth; He is to be so exceedingly different from the former Government under the Decemviri, [because most of the Kings were to be of the Barbarous Nations, and the Empire torn into so many real parts, with separate Governors; and besides did not belong to Rome as a Common Head, as it was under the Decemviri] that it well enough deserves the Name of another distinct Form of Government: but yet being Governments in the same Countries, and over the same People that constituted the Roman Empire, and by the Union of those Barbarous Nations with the antient People of the Roman Empire, and in great part governing them by the Roman Laws, incorporated into the Roman Empire; and the principal of the ten Kingdoms, the Greek Empire being all along an unconquer'd part of the true antient Roman Empire; it is in some sense the same Empire, under the same number of Governours, as it was under the Decemviri; and so is strictly one of the other seven ancient Forms of Government; it is of the seven, and in common with the rest, shall at last go into Perdition also. Thus Mr Whiston. I have contented my self to give the Paraphrase only in general Terms, without specifying particular Governments, any such particular Interpretation being liable to many Objections.

V. 13. † So it is read (not Ἀγδιόθεν) in Alex. and several other MSS. and in Syr. Arab. and Ethiop. Versions; and in Irenæus, Arethas, &c.

(u) For this War is undoubtedly the same referr'd to Ch. 16. 14. and expressly describ'd Chap. 19. 19.

V. 16.

TEXT.

TRANSLATION.

ὅ ἡ πόρνη κἀθηται, λαοὶ καὶ ὄχλοι ἐσὶ, καὶ ἔθνη καὶ γλῶσσαι. 16 Καὶ τὰ δέκα κέρατα αὐτῆς εἶδες † καὶ τὸ θηρίον, ὅτοι μισήσουσι τὴν πόρνην, καὶ ἡρεμωμένην ποιήσουσι αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ. 17 Ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν βούλην αὐτοῦ, καὶ ποιῆσαι μίαν βούλην, καὶ δῶνα ἡ βασιλείαν αὐτῶν τῷ θηρίῳ, ἅχει τελευτῇ τὰ ῥήματα τῷ Θεῷ.

18 Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς.

Κεφ. ιη'. Καὶ μετὰ ταῦτα εἶδον † ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἰσχύος μεγάλην. καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. 2 Καὶ ἔκραξεν ὡς ἰσχυρῶς, φωνὴ μεγάλη, λέγων. Επεσεν, ἐπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον † δαemonίων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρέου ἀκαθάρτου καὶ μεμνημένου.

where the whore sits, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest, and the wild Beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For God has put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman, which thou sawest, is that great City, which reigns over the kings of the earth.

Chap. XVIII.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his Glory.

2 And he cried mightily with a *loud voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul spirit, and a cage of every unclean and hatefull bird.

3 ὅτι

ANNOTATIONS.

V. 16. † So it is read (and not ἐπὶ τὸ θηρίον) in Alex. and several other MSS. as also in Syr. Arab. and Ethiop. Versions, and in Hippolytus.

V. 1. † Λαοὶ is read in Alex. and many other MSS. in all the four Ancient Versions, and in Hippolytus and Arethas.

V. 2. † Δαemonίων, not δαίμονων, is read in Alex. MS. and Arethas; and in the Septuagint Version of *Isai.* 13. 21. to which St *John* seems here to allude.

(x) What

P A R A P H R A S E.

Whore sits, are *i. e.* denote People, and Multitudes, and Nations, and Tongues, *which shall be seduc'd by her.* 16 And the said ten Kings, *which are denoted by the ten Horns which thou sawest, and the wild Beast, these shall (x) hate the Whore, i. e. Rome, the Mother of Popery, or the Spiritual Fornication, which shall be practis'd by such as profess themselves Christians, and shall make her desolate, and naked, and shall eat her Flesh, i. e. kill her Inhabitants and Partizans, and give their Flesh to be eaten by the Fowls of the Air or Beasts of the Earth, and shall burn her, i. e. the City it self with Fire.* 17 For God has put in their hearts to fulfill his Will in thus punishing and destroying Rome, and to agree and give their Kingdom unto the wild Beast, *i. e. to agree in aiding and assisting Antichrist most properly so call'd, with all their Forces and Strength, until the Words of God foretold herein concerning Rome shall be fulfill'd.*

18 And lastly, as to the Woman her self, which thou sawest, by her ^{XVI.} *is denoted that great City, which at present (y) reigns over the Kings of the Earth, viz. Rome.* ^{The woman her self, what.}

Chap. XVIII. And after these things I saw another Angel come down from heaven, having great Power; and the Earth was lighten'd with his Glory, as denoting perhaps the yet much clearer Account here given by him to Men of the Destruction of Rome. 2 And he cried mightily with a loud Voice, as denoting what he was about to say ought to be heard and taken special notice of by all, saying; Rome, mystically call'd Babylon the great, is in God's Decree faln, is faln, and is become a quite desolate Place, such as is wont to be esteem'd the Habitation of Devils, and the Hold of every foul Spirit, and to be a Cage of or Place of abiding to every ravenous and formerly accounted unclean, and hatefull Bird.

XVII.
A large Representation of the great Sorrow of the Popish Princes, &c. for the Destruction of Rome.

3 For

A N N O T A T I O N S.

(x) What is said in this and the following Verse, compar'd with v. 13. contains so plain an Argument or Proof, that the *Whore* describ'd in this Chapter, or *Popish Rome*, is not the *Beast* or *Antichrist* emphatically so call'd, as that who-soever can deny or elude the force of the said Argument, seems to me prejudic'd enough to evade All the Arguments in the World. For it hence apparently and necessarily follows, that the *Whore* and *Antichrist* emphatically so call'd cannot be the Same, unless we will suppose the *Whore* to hate her self, to make her self desolate and naked, and to eat her own Flesh, and to burn her self with Fire.

(y) As the Description here given of this great City is look'd upon as an undeniable Proof, that by the said City is meant Rome, because no other City in St John's days reign'd over the Kings of the Earth; so it seems very strange, and owing only to Prejudice, that the great City mention'd Chap. 11. 8. and describ'd to be that where our Lord was crucify'd, should be thought by any not to be Jerusalem, since this Description of it, viz. where our Lord was crucify'd, is as particularly applicable to Jerusalem; as this other, viz. which reigns over the Kings of the Earth, is to Rome.

TEXT.

TRANSLATION.

3 ὅτι ἐκ τῆς οἴης τῆς θυμῆς τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόριον, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς διωάμεως τῆς φθόνου αὐτῆς ἐπλούτησαν. (4 Καὶ ἤκουσα ἄλλω φωνῇ ἐκ τοῦ ὕψους, λέγουσαν· Εξέλθετε ἔξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσῃτε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβῃτε ἐκ τῶν πληγῶν αὐτῆς.) 5 ὅτι ἡκολληθήσονται αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ ὕψους, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. 6 Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν †, καὶ διπλώσατε αὐτῇ διπλᾶ καὶ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κερύσσετε αὐτῇ διπλῶν. 7 Ὅσα ἐδόξασεν ἑαυτήν, καὶ ἐσηνίασε, τοσούτοις δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· Κἀγὼ βασιλεύσα, καὶ χήρα ἔκ εἰμι, καὶ πένθος ἔμην ἰδὼ. 8 Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἕξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ χαλασθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.

3 For all nations have drunk of the wine of the poison of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich thro' the abundance of her delicacies.

(4 And I heard another voice from heaven, saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:)

5 For her sins have reach'd up unto heaven, and God has remember'd her iniquities.

6 Reward her even as she rewarded others, and double unto her double according to her works: in the cup which she has * mingled, mingle to her double.

7 How much she has glorify'd her self, and liv'd deliciously, so much torment and sorrow give her: for she says in her heart, I fit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be * burnt with fire: for strong is the Lord God who * has judg'd her.

9 Καὶ

ANNOTATIONS.

V. 5. † So it is read (not ἡκολούθησαν) in Alex. and several other MSS. as also in Syr. and Arab. Versions, and in Hippolytus and Arethas.

V. 6. † ἡμῖν is not read after ἀπέδωκεν in Alex. and three more MSS. nor in Syr. and Ethiop. Versions, nor in Hippolytus. And this Reading is most agreeable to the Scope of St John; for these Words are plainly directed to those who are to be the Executioners of God's Wrath upon Rome, and who never suffer'd themselves any thing from Rome: so that they can't be bid to reward HER, even as she.

P A R A P H R A S E.

3 For all Nations have drunk of the Wine of the Poison of her Fornication; and the Kings of the Earth have committed Fornication with her, *in following her Idolatrous Worship*; and the Merchants of the Earth are waxed rich thro' the abundance of her Delicacies, *which they have supply'd her with.* (4 And *here methought* I heard another Voice (z) from Heaven saying; Come out of her, my People, *who worship me with a true Christian Worship*, that by *abiding with her*, now the Time of her Visitation is come, ye be not Partakers of the Punishment of her Sins, and that ye receive not of her Plagues: *After which the Angel mention'd v. 1. went on to describe her Sin and Punishment, as follows:*) 5 For her Sins have as it were arisen to so great an Heap, as reach'd up unto Heaven, and God has remember'd her Iniquities. 6 Do ye, who are the (a) Executioners of God's Vengeance upon her, reward her, as she has rewarded others, *viz. the faithfull Servants of God*; and by reason of her obstinate Impenitency so long double unto her double according to her Works; in the Cup, which she has mingled to others, mingle to her double, *i. e. let her Punishment be double to the Punishment she inflicted on others, and that too in the same kind as she punish'd others.* 7 How much she has glorify'd her self, and liv'd deliciously; so much torment and sorrow give her: for she says in her heart, I sit as a Queen, *having many Kingdoms and Nations that acknowledge me as their (Temporal or Spiritual) Sovereign*, and am no ways like unto a Widow or One in a desolate Condition, and as such is my Present State, so for the Future I shall see no sorrow. 8 Therefore, by reason of this her Impenitency notwithstanding all the Warnings vouchsaf'd by God unto her, shall her Plagues come in one day, *i. e. altogether and in a very short compass of time, viz. Death, and Mourning, and Famine*; and she shall be burnt with fire: for strong is the Lord God, who has judg'd her, and therefore able to bring this Destruction upon her in a very short compass

A N N O T A T I O N S.

she had rewarded **THEM**, but as she had rewarded *Others*.

V. 8. † So it is read (not *αὐτῶν*) in Alex. and several other MSS. and in Syr. and Arab. Ver. and Hippolytus. And this is agreeable to v. 20. *Expansio* & *Θεός* &c.

(z) This Voice shall (it seems) be such an one, as was heard by the Christians just before the Destruction of *Jerusalem*, whereby they had notice given to withdraw, and so preserve themselves from the Common Ruin; which they did accordingly by withdrawing to *Pella*. In like manner, forasmuch as it is not unlikely but many that are not guilty of the Romish Fornication, may yet happen to be at *Rome* or within the *Pope's* Territories, when its final Destruction is just coming upon it; therefore God of his mercy shall warn them to save themselves from the approaching Destruction of the said City and its Territories, by withdrawing from it. And this is the rather to be so understood, because the Voice is directed to such as are already, when the Voice speaks to them, *God's People*, and therefore not guilty then of Spiritual Fornication.

(a) Namely the wild *Beast* and the *ten Kings* that are his Confederates, as appears from Chap. 17. 16, 17.

TEXT.

TRANSLATION.

9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐ-
τῇ οἱ βασιλεῖς τῆ γῆς, οἱ μετ' αὐτῆς
πορευόμενοι καὶ γρηιάζοντες, ὅταν
βλέπωσι τὸ καπνὸν τῆ πυρώσεως αὐτῆς.
10 Ὄψοι μακρόθεν ἐστηκότες, λέγοντες, ὦ
φόβος & βασανισμὸς αὐτῆς, λέγοντες,
Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη Βαβυλὼν,
ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν
ἡ κρίσις σου. 11 Καὶ οἱ ἔμποροι τῆ γῆς
κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν
τρόπον αὐτῶν ἔδωκε ἀγοράζειν οὐκ ἐπὶ
12 τρόπον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου
πριμίου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορ-
φύρας, καὶ σιλικῆς, καὶ κοκκίνου καὶ πάντων
ξύλων θύρινων, καὶ πάντων σκεύους ἐλεφάν-
τινον, καὶ πάντων σκεύους ὡς ξύλου πι-
μιωπάτου, καὶ χαλκοῦ, καὶ σιδήρου,
καὶ μαρμαρέου, 13 καὶ κινάμωμον,
καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον.

9 And the kings of the earth,
who have committed fornication
with her, * and liv'd de-
liciously, shall * wail and la-
ment for her, when they shall
see the smoke of her burning;

10 Standing afar off for the
fear of her torment, saying,
Alas, alas, that great city Ba-
bylon, that mighty city! for
in one hour is thy judgment
come.

11 And the merchants of
the earth shall weep and mourn
over her, for no man buys
their merchandise any more:

12 The merchandise of gold
and silver, and precious stones,
and of pearls, and fine linen,
and purple, and silk, and scar-
let, and all * sweet wood, and
all manner of vessels of ivory,
and all manner of vessels of
most precious wood, and of
brass, and iron, and marble,

13 And cinamon, & odours,
and ointments, and frankin-

son,

ANNOTATIONS.

(b) We have here, and in the following Verses, another Reason for distinguish-
ing *Babylon* or *Rome* from the *Antichristian Beast*, or *Antichrist* emphatically (so
call'd. Namely because the *Kings of the Earth* that cleave to *Babylon* (or that
Spiritually commit Fornication with *Rome*) and the *Kings* that cleave to the
Beast are by no means the same, but very different. Which may be thus prov'd.
The *Antichristian Kings*, if we believe the Prophecy, shall hate the *Whore*,
that is, the Idolatrous Church: but the *Kings of the Earth*, that is, of the *Ro-
man Empire*, are describ'd by the Holy Ghost as affected after a quite contrary
manner towards *Rome*, the mystical *Babylon*, v. 9, 10. of this Chapter. These
Kings most certainly shall not hate her, nor wish her Overthrow, much less con-
tribute to it; but on the contrary they shall bewail her, and lament for her, when
they shall see the Smoke of her burning caus'd by the other *Kings*, or Potentates;
and shall say in the Anguish and Horror of their Minds, standing afar off for
Fear of the same Fate upon themselves; *Alas, alas, that great City Babylon* [or
Rome] *that mighty City! How in an Hour is thy Judgment come!* Now to be-
wail and lament over any one is a Sign undoubtedly of Love and Friendship:
Therefore they shall be the *Friends of Rome*, which was to be prov'd. And by
consequence.

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compass of Time, according to the Judgment or Sentence he has already past upon Her, whatever vain Imaginations she may entertain to the contrary, by the reason of the Kings of the Earth, who are her Followers. 9 And accordingly the (b) Kings of the Earth, who have committed Fornication with her, and liv'd deliciouſly after her example, shall be so far from being able to succour and defend her, that they shall wail and lament for her, when they shall see the Smoke of her Burning; 10 standing afar off for the Fear of her Torment, saying, Alas, alas, how suddenly is that great City Babylon, that mighty City falln! for in one hour is thy Judgment come. 11 And the Merchants of the Earth shall weep and mourn over her; for that no Man buys their Merchandise, which they were wont to sell to Rome and her Followers, any more: 12 viz. the Merchandise of Gold and Silver, and precious Stones, and of Pearls, and fine Linen, and Purple, and Silk, and Scarlet; and all sort of sweet Wood, and all manner of Vessels of Ivory, and all manner of Vessels of most precious Wood, and of Brasis, and of Iron and Marble; 13 and Cinamon, and Odours, and Ointments, and Frankincense,

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consequence these are not the same with *them*, that are appointed to execute Vengeance upon her. And further, this is that which St John also expressly asserts, when according to the Heavenly Voice he says, *they committed Fornication, and liv'd deliciouſly with her*: whereas the Kings that adhere to the *Beast*, or *Antichrist*, shall be enflam'd with Hatred against Rome to the utmost degree, and shall, having first plunder'd her, after that *burn her with Fire*, as before hath been declar'd from the same Divine Revelation. Now observe here, that the Kings, who shall have committed Idolatry, which is spiritual Fornication, with Rome, shall be brought to a Knowledge how that by the just Judgment of God these Evils have befallen her, because of her Fornication wherewith she hath provok'd the Wrath of God against her. But if this Fornication (or Idolatry) were the very Worship of *Antichrist*, or the proper *Antichristian* Service, as some do suppose; then the said Kings seeing so great Judgments of God, and bewailing them, would for certain desert hereupon from *Antichrist* and his Service. Nevertheless these Kings that stand by *Antichrist*, shall not hereupon desert from him, or leave his Party; but even after the Desolation of Rome, continuing firmly to adhere to him, shall fight against Christ and his Army of Saints, Chap. 19. 19. Therefore unless *Antichrist* can be and not be at the same time; or unless he can make War, and bring a vast Army with several Confederate Kings into the Field, after that both he and his Empire hath been for some time brought to an utter End; or unless the very same Persons can be both *Friends* and *Enemies* at the same time, can be carry'd with quite contrary Affections at once to the very same Object, can love and hate together in the utmost Extreame, and can exert Revenge without all Pity, and yet at the same instant dissolve into Tears of Pity, and most bitterly lament: it follows evidently that *Antichrist* and *Babylon* are Two, not One; and that neither the Pope is properly *Antichrist*; nor the Fornication of the Church of Rome, the proper *Antichristian* Service or Worship. This is one of the Reasons taken notice of by Dr Grabe on this Account, and given us by the Author of *God's Judgments on the Apostatiz'd Churches of the Gentiles*, from whom I have here transcrib'd it.

TEXT.

TRANSLATION.

ιον, καὶ οἶνον, καὶ ἔλαιον, καὶ σιμιθῶνα, καὶ σῖτον, καὶ κτήνη, καὶ πρῶτα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. 14 Καὶ ἡ ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ τὰ ἀπαλόνα ἀπὸ σοῦ, καὶ οὐκ ἔτι μὴ εὐρήσῃς αὐτά. 15 Οἱ ἔμποροι τούτων οἱ πληθύνοντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν ἤσονται, λέγοντες φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθόντες, 16 καὶ λέγοντες. Οὐαὶ, ὦαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυρᾶν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ πριμῷ καὶ μαργαρίταις. ὅτι μιᾷ ὥρᾳ ἠρρώθη ὁ ὅστος πλοῦτος. 17 Καὶ πᾶς κυβερνήτης, καὶ πᾶς τῶν πλοίων πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, 18 καὶ ἔκραζον, ὁρῶντες τὴν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες. Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; 19 Καὶ ἔβαλον χεῖρας ἐπὶ τοὺς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθόντες, λέγοντες. Οὐαὶ, ὦαί, ἡ πόλις ἡ μεγάλη, ἐν ἣ ἡ πλῆθυσ ἵσταντο οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσει, ὅτι ἐν μιᾷ ὥρᾳ ἠρρώθη. 20 Εὐφραίνε ἐπ' αὐτήν, ὦρανε, καὶ οἱ ἄγγελοι καὶ οἱ ἀπό-

cense, and wine, and oyl, and fine flour, and wheat, and beasts, and sheep, and *the merchandise of horses, and chariots, and *of hir'd servants, and bond-servants.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly are *perish'd from thee, and thou shalt find them no more at all.

15 The merchants of these things, who were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was cloth'd in fine linen and purple and scarlet, and deck'd with gold and precious stones and pearls: for in one hour so great riches are come to nought.

17 And every ship-master, and *every one that sails in ships, and failers, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, What city *was like unto this great City?

19 And they cast dust on their heads, and cried weeping and wailing, saying, Alas, alas, that great city, *whereby were made rich all that had ships in the sea, by reason of her costliness: for in one hour is she made desolate.

20 Rejoyce over her, thou heaven, and ye faints and apo-

PARAPHRASE.

cenſe, and Wine, and Oyl, and fine flour, and Wheat, and Beaſts, and Sheep, and (c) the Merchandiſe of Horſes, and Chariots, and (d) of hir'd Servants, and Bond-ſervants. 14 And the Fruits that thy Soul luſted after, are departed from thee, and all things which were dainty and goodly are perſh'd from thee, and thou ſhalt find them no more at all. 15 The Merchants of theſe things, who were made rich by her, ſhall ſtand afar off, for fear of her Torment, weeping and wailing, 16 and ſaying, Alas, alas, *how ſuddenly is fallen* that great City, that was cloath'd in fine Linen and Purple and Scarlet, and deck'd with Gold and precious Stones and Pearls: for in one hour ſo great Riches are come to nought. 17 And every Ship-maſter, and every one that ſails in Ships, and Sailors, and as many as trade by Sea, flood afar off, 18 and cried, when the ſaw the Smoke of her Burning, ſaying, What City was like unto this great City *in Splendor and Riches &c.*? 19 And they caſt duſt on their Heads *in token of their Sorrow for her*, and cried weeping and wailing, ſaying; Alas, alas *for* that great City, whereby were made rich All that had Ships in the Sea, by reaſon of her Coſtlineſs, *i. e. coſtly way of living*: for in one hour is ſhe made deſolate. 20 Rejoyce over her *on the other hand* thou Heaven, and ye Saints and Apoſtles and

ANNOTATIONS.

V. 14. † So it is read (not *ἐπὶ λῶν*) in Alex. and ſeveral other MSS. and in Vulg. Lat. Syr. and Arab. Verſions; and in Hippolytus and Arethas.

V. 17. † Alex. and ſeveral other MSS. as alſo Vulg. Lat. Syr. and Arab. Verſions, and Arethas and Tichonius, All agree in reading *πλέων*, not *ὁ ὕμειλος*. But Alex. and two or three other MSS. and Syr. Verſion read *ἐπὶ τόπων* inſtead of *ἐπὶ τῶν πλοίων* and the Old Latin Verſion did ſo too, as is probable, *in locum* being ſince chang'd into *in lacum*. And in like manner Alex. MS. and Vulg. Latin read *τοῖς* inſtead of *καπνὶν* in the beginning of the very next Verſe.

V. 20. † So it is read in Alex. MS. according to the Polyglot Bible. In Syriack Verſion and Hippolytus it is read *Ἀγγελοι ἔτι Ἀπόστολοι*.

(c) I add here, *the Merchandiſe*, becauſe *ζέμεν* (which is expreſs'd in the beginning of v. 12.) is without doubt to be here underſtood before the Genitives *ἵππων* and *βιβάων* &c.

(d) The expreſſion, *ψυχὰς ἀνθρώπων*, is plainly taken from the Septuagint Verſion of Ezek. 17. 13. And the difference between *σώματα* and *ψυχὰς ἀνθρώπων* is very probably that in the Paraphraſe; forasmuch as *Julius Pollux* ſaith, *Σώματα ἀπλῶς, ἐκ ἧν ὅλα σώματα* &c. *i. e.* that *σώματα*, when it is put ſimply by it ſelf, ſignifies thoſe that are *not Bond-slaves*, but *Freemen who ſell or hire themſelves for Money* (as are Servants among us.) And this, becauſe ſuch Servants or Freemen have ſuch Power over their own *Bodies* to ſell or hire them out; whereas Slaves or Bond-ſervants have no ſuch Power over their own *Bodies*, and ſo may be ſaid to have nothing their own but their *Souls*. And ſo the latter Greeks call Slaves *ψυχιδων* *little Souls*. And ſo Gen. 12. 5. *The Souls which they had gotten in Haran*, may denote their *Bond-servants*.

TEXT.

TRANSLATION.

ποιοι καὶ οἱ ποφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. 21 Καὶ ἦρεν εἰς ἀγγελὸς ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ ἡ μὴ εὑρεθῇ ἐπὶ. 22 Καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπικτῶν ἡ μὴ ἀκουσθῇ ἐν σοὶ ἐπὶ καὶ πᾶς τεχνίτης πάσης τέχνης ἡ μὴ εὑρεθῇ ἐν σοὶ ἐπὶ καὶ φωνὴ μύλου ἡ μὴ ἀκουσθῇ ἐν σοὶ ἐπὶ. 23 καὶ φῶς λύχνου ἡ μὴ φανῇ ἐν σοὶ ἐπὶ καὶ φωνὴ νυμφίου καὶ νύμφης ἡ μὴ ἀκουσθῇ ἐν σοὶ ἐπὶ ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. 24 Καὶ ἐν αὐτῇ αἷμα περρητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

Κεφ. ιθ'. Καὶ μετὰ ταῦτα ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ μεγάλου ἐν τῷ ἔρειπῳ, ἡ λεγόντων· Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δυνάμις Κυρίου τοῦ Θεοῦ ἡμῶν. 2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην, ἥτις ἐφθаре τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε

filles and prophets; for God has aveng'd you on her.

21 And a mighty Angel took up a stone like a great millstone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more at all in thee: and no craftsman of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceiv'd.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Chap. XIX.

And after these things I heard * as it were a great voice of much people in heaven, saying, Hallelujah; salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous are his judgments; for he has judg'd the great whore, which did corrupt the earth with her fornication, and has aveng'd

TEXT.

TRANSLATION.

τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς. 3 Καὶ δέυτερον ἔ-
ρηκαν, Ἀλληλῦῖα. Καὶ ὁ καπνὸς αὐ-
τῆς ἀναβαίνει εἰς τὴν αἰῶνα τῶν αἰώνων.

the blood of his servants at her hand.

3 And * a second time they said, Hallelujah. And her smoke rose up for ever and ever.

4 Καὶ

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and Prophets; for God has aveng'd you, viz. *Saints, Apostles and Pro-
phets*, on Her. 21 And a mighty Angel took up a Stone like a great
Millstone, and cast it into the Sea, saying, Thus with Violence or sud-
denly shall that great City Babylon be thrown down, and shall be found
no more at all. 22 And the Voice of Harpers and Musicians, and of
Pipers and Trumpeters shall be heard no more at all in thee; and no
Craftsman, of whatsoever Craft he be, shall be found any more in thee;
and the Sound of a Millstone shall be heard no more at all in thee;
23 And the Light of a Candle shall shine no more at all in thee; and
the Voice of the Bridegroom and of the Bride shall be heard no more
at all in thee. *And of this thy sore Punishment there are three distinct
Reasons, viz. first, for that thy Luxury or delicious and costly way of
Living was so great, as that thy Merchants were the Great or Rich Men
of the Earth: secondly, for that by thy Sorceries, i. e. Artfull Misre-
presentations, pretended Miracles, and the like, were all Nations deceiv'd:
24 and thirdly and lastly, because in (e) her was found, i. e. by the Au-
thority of the Roman Emperors first, and afterwards of the Pope, was shed
the Blood of Prophets, and of Saints, and of all that were slain upon
Earth, i. e. within the Roman Empire.*

Chap. XIX. And after these things I heard as it were a great Voice
of much People in Heaven, saying, Hallelujah, i. e. *praise God*: Salva-
tion, and Glory, and Honour, and Power be ascrib'd unto the Lord our
God. 2 For True and Righteous are his Judgments: for he has, as
he foretold he would, judg'd the great Whore Rome, which did corrupt
the Earth with her Fornication or Idolatry, and has aveng'd the Blood
of his Servants at her hand. 3 And a second time they said, Hallelujah.
And that because her Smoke rose up for ever and ever, i. e. *Rome was
now*

XVIII.
The Saints praise
God for the De-
struction of Rome.

A N N O T A T I O N S.

V. 1. † Ως is here read in Alex. and some other MSS. & in Vulg. & Arab. Verf.
Ibid. † It is read λιβντων (not λιβντες) in Alex. and many other MSS. as also
in Vulg. Latin Version and Arethas. It was probably chang'd by some one to
make it agree in number with ὅχλῳ.

(e) Hence it appears that by Rome is to be understood generally in this Book
so much as lay within her Jurisdiction at the Time referr'd to, not barely the City
it self.

TEXT.

TRANSLATION.

4 Καὶ ἔπεσοι οἱ ῥεσβύτεροι οἱ ἑκασι-
τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ ὠροσε-
κύνησαν τῷ Θεῷ τὸ χαῖν, λέγοντες· ὅτι τῷ
Θεῷ, λέγοντες· Ἀμὲν, Ἀλληλούϊα.
5 Καὶ φωνὴ ἐκ τῶν ῥεσβύτων ἔξηλθε, λέ-
γουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ
δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, καὶ οἱ
μικροὶ καὶ οἱ μεγάλοι.

6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου
πολλῆς, καὶ ὡς φωνὴν ὑδάτων πολλῶν,
καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγον-
των· Ἀλληλούϊα· ὅτι ἐβασίλευσε Κύ-
ριος ὁ Θεὸς ὁ παντοκράτωρ. 7 Χαί-
ρωμεν καὶ ἀγαλλιάμεθα, καὶ δώμεν
τίμην δοξᾶν αὐτῷ· ὅτι ἦλθεν ὁ γά-
μος τῷ ἀρνίῳ, καὶ ἡ γυνὴ αὐτοῦ
ἡτοιμάσεν ἑαυτήν. 8 Καὶ ἐδόθη αὐτῇ

4 And the four and twenty
elders, and the four * living
Creatures fell down, and wor-
shipp'd God that sat on the
throne, saying, Amen, Halle-
lujah.

5 And a voice came out of
the throne, saying, Praise our
God, all ye his servants, and
ye that fear him, small and
great.

6 And I heard as it were
the voice of a great multitude,
and as the voice of many wa-
ters, and as the voice of mighty
thundrings, saying, Hallelujah;
for the Lord God omnipotent
reigneth.

7 Let us be glad and rejoyce,
and give honour unto him: for
the marriage of the Lamb is
come, and his wife has made
her self ready.

8 And to her was granted,

ANNOTATIONS.

V. 4. † So Alex. and most other Copies.

V. 5. † Καὶ is not read here in Alex. and most Copies.

V. 6. † So Alex. MS. and Vulg. Latin, Syr. and Arab. Versions; and some printed Copies.

(f) Mr Mede with some others understand by this *Wife* only the *Jewish Church* upon the Conversion of the whole *Jewish Nation*, which shall be somewhat afore the utter Overthrow of Antichrist or the Wild Beast. Mr Mede's Reason for this Exposition is this (p. 521. of his Works, Lond. Edit. 1677.) *Non enim GEN- TES Sponsa illa dici posse videntur, cum illæ jam olim & à multis seculis Christo desponsatæ fuerint. JUDÆI idcirco sunt, qui adhuc Agni Sponsa futuri expectantur.* But I can't approve of this Reason, or agree with Mr Mede in this Opinion, on the following Account. According to this Opinion of Mr Mede there are or shall be *two Spouses* of Christ, the *Gentile* and the *Jewish*; whereas I think the whole Tenour of Scripture teaches us, that there is and shall be but *One Spouse* of Christ, viz. the *One Church Catholick*, consisting of *Jews* and *Gentiles*. Which *Catholick Church*, tho' it may be distinguish'd into the *Jewish* and *Gentile Church*, as the two general *Parts* that constitute it; yet can't there- fore be distinguish'd into *two Spouses*, because it is impossible for *one Spouse* (such as is the Whole Catholick Church in respect of Christ) to be *two Spouses*. Agree- ably hereto we do not (as I know of) read in Scripture of *Two Marriages* or *Marriage-*

PARAPHRASE.

now utterly destroy'd, and so could never again tyrannize over God's Servants. 4 And the four and twenty Elders, and the four living Creatures (according to Chap. 4. 9, 10.) fell down, and worshipp'd God that sat on the Throne, saying, Amen, Hallelujah. 5 And a Voice came out of the Throne, saying, Praise our God, all ye his Servants, and ye that fear him, small and great.

6 And as the Joy of the Angels and Saints for the Destruction of Rome was represented unto me, as is related in the foregoing Verses of this Chapter; so after that I had the Destruction of Antichrist emphatically so call'd likewise represented unto me, by the Effusion of the seven Vials (which, tho' set down in Ch. 16. yet according to the Order where- in the Visions were probably represented, and according to the Order of Time wherein the respective Events shall come to pass, ought to have follow'd here after Ch. 19. 5.) there was represented unto me the Joy of the Angels and Saints for the approaching utter Destruction of Antichrist and his Party, now about to be actually put in Execution, and for the actual Commencing of the Reign of Christ and his Saints upon the Overthrow and Destruction of Antichrist: I heard as it were the Voice of a great Multitude, and this Voice by reason of the vast greatness of the Multitude was as the Voice of many Waters, and as the Voice of mighty Thundrings, saying, Hallelujah; for the Lord God Omnipotent reigneth, i. e. now begins that glorious Reign of Christ and his Saints on Earth. 7 Let us be glad and rejoyce, and give honour unto him: for that joyfull State of the Church denoted by the Marriage of the Lamb is come, and his Wife, (f) i. e. the Church Catholick now as it were has made her self ready for that joyfull State. 8 And therefore to her was granted,

XIX.
The Saints praise God for the Destruction of Antichrist emphatically so call'd, and the Commencing of the Kingdom of Christ and his Saints here on earth.

ANNOTATIONS.

Marriage-Suppers, One already past in respect of the Gentile Church, and the Other yet to come in respect of the Jewish Church. But as there is in Scripture set forth but One Spouse of Christ; so there is set forth but One Marriage or Marriage-Supper solemniz'd on account of this One Spouse of Christ, namely That mention'd in this Chapter 19. The Preaching of the Gospel is indeed Mat. 22. and elsewhere resembled to an Invitation to a Wedding; but the Time of the Actual Solemnity of the said Wedding is no where specify'd in Scripture, but in this Place. And no wonder, since this here specify'd is the Only Time proper for such a Solemnity, as is wont to be attended with the greatest Degree of Joy and Pleasure as can be procur'd by the Parties married together. But no such Degree of Joy and Pleasure has ever yet been vouchsaf'd to the Church, or will be, till the Time of this Marriage-supper here denoted shall come. Then the Church shall enjoy the greatest Degree of Happiness that it is capable of here on Earth, during the thousand Years Reign of Christ and his Church; All which Time may be esteem'd as the glorious Solemnization of the Marriage between Christ and his Spouse. Furthermore it is observable, that the Clause 2 Cor. 11. 2. which we render *I have espous'd you unto one Husband*, ought, according to the true Import of the Greek *ἡμεῖς ὑμᾶς ἑνὶ ἀνδρὶ*, to be render'd thus, *I have prepar'd or fitted you for one Husband*: Whence we may learn, that All that has

TEXT.

TRANSLATION.

ἵνα περιβάληται βύσσινον † λευκὸν
 καὶ καθαρόν· τὸ γὰρ βύσσινον τὰ δικαιο-
 ματα † τῶν ἁγίων ἐστί. 9 Καὶ λέγει μοι,
 Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον
 τοῦ γάμου τοῦ ἁγίου κεκλημένοι. Καὶ
 λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοί ἐσι
 τοῦ Θεοῦ. 10 Καὶ ἔπεσον ἑμπαροῶντες
 πρὸς τοὺς πόδας αὐτοῦ προσκυνοῦντες αὐτόν.
 Καὶ λέγει μοι· Οὐρα μὴ σινοῦδός
 σε ἐγὼ καὶ τῶν ἀδελφῶν σου τῶν ἔχοντων
 τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσ-
 κύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ
 τὸ πνεῦμα καὶ ἡ προφητεία.

11 Καὶ εἶδον τὸ ἔρανον ἀνεῳγμένον,
 καὶ ἰδὼν ἵππον λευκόν, καὶ ὁ καθήμενος
 ἐπ' αὐτόν, λευκὸς πρὸς καὶ ἀλη-
 θινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πο-
 λεῖ. 12 Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς
 φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν
 αὐτοῦ ἀμφιδέματα πολλά· ἔχων ὄνομα
 γεγραμμένον ὃ ἄδεις οἶδεν εἰ μὴ αὐτός.

that she should be array'd in
 fine linen, bright and clean:
 for the fine linen is the righte-
 ousness of the saints.

9 And he says unto me,
 Write; Blessed are they who
 are call'd unto the marriage-
 supper of the Lamb. And he
 says unto me, These are the
 true sayings of God.

10 And I fell at his feet to
 worship him. And he says un-
 to me, See *thou do it* not: I am
 thy fellow-servant, and of thy
 brethren that have the testi-
 mony of Jesus: worship God:
 for the testimony of Jesus is the
 Spirit of Prophecy.

11 And I saw heaven open'd,
 and behold, a white horse, and
 he that sat upon him was call'd
 Faithfull and True, and in
 righteousness he do's judge and
 make war.

12 His eyes were as a flame
 of fire, and on his head were
 many crowns; and he had a
 name written that no man
 knew but himself:

13 καὶ

ANNOTATIONS.

hitherto been done by the Preachers of the Gospel, has been only to *prepare* the Church for Christ; and likewise All that shall be done till the Time here specify'd, will be only by way of *Preparation*. When this Time is come, then the Church Catholick, the *Wife* here mention'd, shall (as it is here also said) *have made her self ready* or *prepar'd* her self for the Actual Solemnization of the Marriage. And she shall be then thus *made ready* partly by having born Wit-
 nesses to Christ thro' all the several States of Antichristianism, and partly by the
 Then Coming in or Conversion of the Whole Body of the Jewish Nation. And
 this being to be a *Part* of the Church Catholick, therefore she can't be said to
 be *made ready* for the Marriage, till *this part* of her be thus *made ready* by be-
 ing converted.

(ff) This Expression, *the Testimony of Jesus is the Spirit of Prophecy*, may
 otherwise denote also thus much; That *the Testimony of Jesus*, i. e. the bearing
 Witness to Jesus as the promis'd Messiah, and so to the Truth of the Gospel, is
 the

P A R A P H R A S E.

granted, that she should be array'd in fine Linen, bright and clean: for the fine Linen here mention'd is to denote the Righteousness of the Saints. 9 And he, *i. e. the Angel that was with me*, lays unto me, Write this as worthy of special Remark; Blessed are they in a special manner, who are worthy to be call'd to the Marriage-supper of the Lamb, or to partake of that glorious State which is here spoken of. And he says unto me, These Sayings concerning this glorious State of the Saints on Earth, however strange they may seem to some, and incredible, are no other than the True Sayings of God. 10 And I fell at his feet to worship him, out of the great and surprizing Joy I was seiz'd with, at my being made acquainted with this glorious State of the Saints here on Earth. And he says unto me, See thou do it not: for I am no more than an Angel, and so no more than thy Fellow-servant, and a Fellow-servant of thy Brethren that have persever'd in the Testimony of Jesus, or in adhering to the Truth of the Gospel even to Martyrdom or Death it self, or at least so as to be ready to dye for the Truth of the Gospel. Wherefore worship God, not me: for the Testimony of Jesus is the Spirit of Prophecy, *i. e.* (ff) He that bears Testimony to the Truth of the Gospel even unto Death, or is ready to be such a Martyr, he is acted by the same Spirit as I am, by the same Spirit which imparts unto me and other Angels the Prophecies now reveal'd unto thee by our Ministry; so that, as I said afore, I and the other Angels are no more than thy Fellow-servants.

11 And after this was represented unto me the final Overthrow of Antichrist most properly so call'd, and all the Enemies of Christ, that were now gather'd together with Antichrist at Armagedon. I saw Heaven open'd, and behold a White Horse, and he that sat upon him was Christ, call'd by the Titles of the (g) Faithfull and True, namely Witness, and in Righteousness he do's judge and make War, particularly this War against Antichrist and all other his Enemies now gather'd against him at Armagedon. 12 His Eyes were as a Flame of Fire, denoting the Fierceness of his Anger and full Resolution now to take the utmost Vengeance of his foremention'd Enemies; and on his Head were many Crowns, denoting his being King of Kings; and he had a Name written, (b) *i. e. as Man* he was entitled for his Sufferings and Merits to such a Degree of Happiness and Honour, that no Man knew or understood perfectly but Himself:

XX.
A Representation
of the Final Over-
throw of Antichrist
emphatically so
call'd.

A N N O T A T I O N S.

the great and principal End aim'd at by the Spirit of Prophecy, *i. e.* by the Holy Spirit in all the Prophecies of the Old and New Testament. And consequently that the Angel, who was instrumental in thus making known this Prophecy to St John, was no other than his Fellow-servant in bearing Witness to Jesus as the promis'd Messiah.

V. 8. † So Alex. and most other Copies read this Verse.

(g) Compare Chap. 13. 4. and 1. 5.

(b) Compare Chap. 2. 17. and Phil. 2. 9. &c.

TEXT.

TRANSLATION.

13 καὶ περιβεβλημένος ἱμάτιον βε-
 βαμμένον αἵματι· καὶ χαλεπταὶ τὸ ὄνο-
 μα αὐτοῦ, ὁ λόγος τοῦ Θεοῦ. 14 Καὶ
 τὰ στρατεύματα αὐτοῦ ἐν τοῖς ὕδασι ἡκολούθη-
 σάν τε αὐτὸν ἐπὶ ἵπποις λευκοῖς, περιβεβλημένοι
 βύσσινον λευκὸν καὶ καθαρόν. 15 Καὶ ἐκ
 τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία
 † δίτομος ὀξεῖα, ἵνα ἐν αὐτῇ πατάσῃ
 τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν
 ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν
 τοῦ οἴνου τοῦ θυμῶν καὶ τῆς ὀργῆς τοῦ
 Θεοῦ τοῦ πατρὸς καὶ υἱοῦ. 16 Καὶ
 ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν
 αὐτοῦ τὸ ὄνομα γεγραμμένον· Βασι-
 λεὺς Βασιλέων, καὶ Κύριος Κυρίων. 17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ
 ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων
 πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν με-
 σσηνότητι. Δεῦτε καὶ συνάγεσθε
 εἰς τὸ δεῖπνον † τὸ μέγα τοῦ μεγάλου
 Θεοῦ. 18 ἵνα φάγητε σάρκας βασι-
 λέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας
 ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν
 καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάν-
 των, ἐλευθέρων τε καὶ δούλων, καὶ
 μικρῶν καὶ μεγάλων. 19 Καὶ εἶδον
 τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς,
 καὶ τὰ στρατεύματα αὐτῶν συνηγμένα

13 And he was cloath'd with
 a vesture dipt in blood: and
 his name is call'd, The Word
 of God.

14 And the armies which
 were in heaven follow'd him
 upon white horses, cloath'd in
 fine linen, white and clean.

15 And out of his mouth
 go's a sharp *two-edged sword,
 that with it he should smite
 the nations: and he shall rule
 them with a rod of iron: and
 he treads the wine-press of the
 fierceness and wrath of almighty
 God.

16 And he has on his ve-
 sture and on his thigh this
 name written, KING OF
 KINGS, AND LORD OF
 LORDS.

17 And I saw an angel
 standing in the sun; and he
 cried with a loud voice, saying
 to all the fowls that fly in the
 midst of heaven, Come and ga-
 ther your selves together unto
 the *great supper of the great
 God:

18 That ye may eat the flesh
 of kings, and the flesh of *chief
 captains, and the flesh of migh-
 ty men, and the flesh of horses,
 and of them that sit on them,
 and the flesh of all *, both
 free and bond, both small and
 great.

19 And I saw the wild beast,
 and the kings of the earth, and
 their armies gather'd together

ποιήσας

ANNOTATIONS.

V. 15. † Δίτομος is here read in several MSS. and in all the four Ancient Ver-
 sions, and in Arethas and Cyprian.

V. 17.

P A R A P H R A S E.

Himself: 13 And he was cloath'd with a Vesture dipt in Blood, as denoting the Sovereignty he has attain'd to as Man by his Crucifixion: and his Name whereby he is commonly call'd, is The WORD OF GOD. 14 And the Armies of Angels which were in Heaven follow'd him upon white horses, cloath'd in fine Linen, white and clean, betokening their Purity and Holiness. 15 And out of his Mouth go's a sharp two-edged Sword, that with it he should smite the Nations, i.e. at his Command the Nations now gather'd together against him shall be smitten as with sharp two-edged Swords: and he shall henceforth rule them of the Nations that shall not be destroy'd in this Battle with a Rod of Iron, so as that they shall yield perfect Obedience to his Saints that shall reign on Earth, and never give them any Molestation: and, whereas Chap. 14. 19. an Angel was represented as gathering the Vine of the Earth, and casting it into the great Wine-press of the Wrath of God; agreeably thereto Christ is here represented as He that treads the Wine-press (hh) of the Fierceness and Wrath of Almighty God, as denoting that it is Christ who by his Divine Power takes this fierce Vengeance on his Enemies aforesaid; the Greatness of which Vengeance is also afore denoted Ch. 14. 20. where it is said, that Blood came out of the Wine-press even unto the Horse-bridles, viz. the Bridles of the Horses that the Heavenly Army are here (v. 14.) represented as riding on. 16 And He, i.e. Christ appear'd as one that has on his Royal Vesture, and also on the Hilt of the Sword hanging by his Thigh, this Name written, KING OF KINGS, AND LORD OF LORDS. 17 And I saw an Angel standing in the (i) Sun, to denote perhaps that the Destruction of Antichrist and his Followers should now be as Visible to all the World as the Sun it self; and he cried with a loud Voice, saying to all the Fowls that fly in the midst of Heaven, Come and gather your selves together unto the Carcases of those that shall be slain in the Battle at Armagedon, viz. of the Followers or Confederates of Antichrist, which may be look'd on as a great Supper provided for you of the great God: 18 namely, that ye may eat the Flesh of Kings, and the Flesh of Chief Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of All that are join'd to Antichrist now to make War with Christ at Armagedon, both Free and Bond, both Small and Great. 19 And I saw the wild Beast, i.e. Antichrist most properly so call'd, and many of the Kings of the Earth, and their Armies gather'd together to make War

A N N O T A T I O N S.

V. 17. † So Alex. and several other MSS. and Vulg. Latin and Syr. Versions, and Arethas.

(hh) See note (u) in Chap. 14.

(i) Or else this may be done in allusion to the Name of Titan, which Antichrist will (as is thought) take. See note (i) in Chap. 16.

TEXT.

TRANSLATION.

ποιῆσαι πόλεμον μὲ τῷ καθημένῳ ἐπὶ
τῷ ἵππῳ, καὶ μὲ τῷ στρατεύματι αὐτοῦ.

20 Καὶ ἐπιάθη τὸ θηρίον, καὶ μὲ τὸν
ὁ ψαυδοπροφήτης ὁ ποιήσας τὰ ση-
μεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς
λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ. ζῶντες
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυ-
ρός τιῶν χαρμένων ἐν πυρὶ θείῳ. 21 Καὶ
οἱ λοιποὶ ἀπεκρίθησαν ἐν τῇ ῥομφαίᾳ
τοῦ καθημένου ἐπὶ τῷ ἵππῳ, τῇ ἐκπο-
ρευομένῃ ἐκ τοῦ στόματος αὐτοῦ. καὶ πάντα
τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῆς σαρκὸς αὐτῶν.

Κεφ. κ'. Καὶ εἶδον ἄγγελον κατα-
βαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα
τοῦ ἀβύσσου, καὶ ἄλυσιν μεγάλην ὅτι τὴν
χεῖρα αὐτοῦ. 2 Καὶ ἐκράτησεν τὴν
δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι
Διάβολος καὶ Σατανᾶς, καὶ ἔδρασε
αὐτὸν χίλια ἔτη. 3 καὶ ἔβαλεν αὐ-
τὸν εἰς τὴν ἀβύσσον, καὶ ἐκλείσεν, καὶ
ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλα-
γήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ
χίλια ἔτη. καὶ μετὰ ταῦτα δεῖ αὐ-
τὸν λυθῆναι μικρὸν χρόνον.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθη-
σαν ἐπ' αὐτοῦς, καὶ κῆμα ἐδόθη αὐ-
τοῖς. καὶ ταῖς ψυχαῖς τῶν πεπελεκισμένων
ἀπὸ τοῦ μαρτυρίου τοῦ Ἰησοῦ, καὶ ἀπὸ τοῦ λόγου

to make war against him that
sat on the horse, and against
his army.

20 And the wild beast was
taken, and with him the false
prophet that wrought miracles
before him, with which he de-
ceiv'd them that had receiv'd
the mark of the wild beast, and
them that worshipp'd his Image.
These both were cast alive in-
to a lake of fire burning with
brimstone:

21 And the remnant were
slain with the sword of him
that sat upon the horse, which
sword proceeded out of his
mouth: and all the fowls were
fill'd with their flesh.

Chap. XX.

And I saw an angel come
down from heaven, having the
key of the bottomless pit, and
a great chain in his hand.

2 And he laid hold on the
dragon, that old serpent, which
is the Devil and Satan, and
bound him a thousand years;

3 And cast him into the bot-
tomless pit, and shut him up,
and set a seal upon him, that
he should deceive the nations
no more, till the thousand
years should be fulfill'd: and
after that, he must be loos'd a
little season.

4 And I saw thrones, and
they sat upon them, and judg-
ment was given unto them:
and I saw the souls of them
that were beheaded for the wit-
ness of Jesus, and for the word

P A R A P H R A S E.

War against Him that sat on the *White Horse*, *i. e.* *Christ*, and against his Army. 20 And the wild Beast, *i. e.* *the Person most properly call'd Antichrist*, was taken, and with him the False Prophet denoted Ch. 13. 11, &c. by the wild Beast coming out of the Earth, as Antichrist himself is there denoted v. 1, &c. by the wild Beast that rose up out of the Sea; This False Prophet, that wrought Miracles before Him, *i. e.* in the Behalf and for the Interest of the Beast or Antichrist most properly so call'd, with which Miracles he deceiv'd them that had receiv'd the Mark of the wild Beast, and them that worshipp'd his Image, *i. e.* the Image of the wild Beast or Antichrist. These both, viz. Antichrist and his False Prophet were cast alive into a Lake of Fire burning with Brimstone. 21 And the Remnant of their Party were slain with the Sword of him that sat upon the Horse, which Sword proceeded out of his Mouth, *i. e.* which Sword is not to be understood literally of a Common Sword coming out of his Mouth, but figuratively, namely as denoting, that these Enemies of Christ were slain all presently at Christ's speaking the Word, or giving the Command to the holy Angels who attended him: and all the Fowls were fill'd with their Flesh, viz. the Flesh of the slain.

Chap. XX. And I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his hand. 2 And he laid hold on the Dragon himself, that Old Serpent, which is also call'd the Devil and Satan, and who all along was the Head of the Antichristian Party, or of the Enemies of Christ, and set them on to do what they did: Him the Angel laid hold on, and bound him for a thousand years; 3 and cast him into the bottomless Pit, and shut him up, and set (k) a Seal upon the Door or Cover of the Pit whereinto He had cast Him; by all this denoting that the Divine Wisdom had unalterably decreed, that He, viz. the Devil should deceive the Nations no more, till the thousand years should be fulfill'd: and after that, he must be loos'd a little Season.

4 And I saw (l) Thrones, and they, *i. e.* the Saints of Christ sat upon them, and Judgment was given unto them, *i. e.* they were invested with the Power of Judging and Ruling the World for the said thousand years: And if it be ask'd, Who were the Saints that this Power was given to, I answer that I saw the (ll) Souls of them that were beheaded, or any ways put to Death for the Witness of Jesus, and for the Word of God; these Souls (I say) being united to their respective Bodies now rais'd from the

XXI.
Satan bound during the thousand years of the Reign of Christ and his Saints here on Earth.

XXII.
The Martyrs &c. reign with Christ a thousand years here on Earth, which is the First Resurrection.

A N N O T A T I O N S.

V. 3. † Ἀπὸν is not read after ἐκείνου in Alex. and several other MSS. nor in any of the four Ancient Versions, nor Arethas.

(k) See Matth. 27. 65, 66.

(l) Compare Dan. 7. 9, 10, 22. and it will appear that the Expressions or Description here made use of were taken from thence.

(ll) ψυχή signifies in Scripture a Carcase as well as Soul.

TEXT.

TRANSLATION.

τῷ θεῷ, καὶ οἵτινες ἔπροσεκύνησαν τῷ
 θείῳ, ἢ τῇ εἰκόνι αὐτοῦ· καὶ ἔκ' ἐλα-
 βον τὸ χάραγμα ὅτι τὸ μέτωπον †, καὶ
 ὅτι ἡ χεὶρ αὐτῶν· καὶ ἔζησαν, καὶ ἐβα-
 σίλευσαν μετ' Χριστοῦ χίλια ἔτη. 5 Οἱ
 δὲ λοιποὶ τῶν νεκρῶν ἔκ' † ἔζησαν ἕως
 τελευτῆς τὰ χίλια ἔτη. Αὕτη ἡ ἀνά-
 στασις ἡ πρώτη. 6 Μακάριος καὶ ἅγιος
 ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ·
 ὅτι τὸ θάνατος ὁ δεύτερος οὐκ
 ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ
 καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ
 χίλια ἔτη.

7 Καὶ ὅταν τελευτῇ τὰ χίλια ἔτη,
 λυθήσεται ὁ Σατανᾶς ἐκ τοῦ φυλακῆς
 αὐτοῦ. 8 καὶ ἔξελεύσεται πλανῆσαι τὰς
 ἔθνας τὰς ἐν ταῖς τέσσαρσι γωνίαις τοῦ γῆς,

of God; & *whosoever had not
 worshipp'd the beast, neither
 his image; neither had receiv'd
 his mark upon their foreheads,
 or in their hands; and they
 liv'd and reign'd with Christ a
 thousand years.

5 But the rest of the dead
 liv'd not * until the thou-
 sand years were finish'd. This
 is the first resurrection.

6 Blessed and holy is he,
 that has part in the first resur-
 rection: on such the second
 death has no power, but they
 shall be priests of God and of
 Christ, and shall reign with
 him a thousand years.

7 And when the thousand
 years are expir'd, Satan shall
 be loos'd out of his prison:

8 And shall go out to de-
 ceive the nations, which are in
 the four quarters of the earth,

τον

ANNOTATIONS.

V. 4. † Αὐτῶν is not read after μέτωπον in Alex. and several other MSS. nor in Vulg. Latin, and Syr. Versions, nor Arethas.

V. 5. † So it is read, and not ἀνίστηναι, in Alex. and some other MSS. and in Vulg. Latin and Arab. Versions, and in Arethas.

(m) See 1 Cor. 6. 2.

(n) To *Hallow* or *Sanctify* is, in its primary signification, to *Separate from common use*, and therefore much more from *ill usage* or *Injury*. Agreeably whereunto Things that are esteem'd *Holy*, are likewise esteem'd such as have a *special Privilege* vouchsaf'd unto them, of being *exempted from any Injury or Affront* offer'd unto them. And this seems to be the Notion of *Holy* here; they that partake of the *first Resurrection* being so call'd, both because they shall thereby be as it were *separated* from the common lump of Mankind; and shall, during this their Reign of a Thousand years, be also vouchsaf'd the *special Privilege* of being *exempted from all Injury or Affront*.

(o) This Expression of the *Second Death* was taken (as well as several others) by St John from the Jewish Rabbies or Doctors. Thus in the Chaldee Paraphrast or Targum of Onkelos Deut. 33. 6. *Let Reuben live in the Life eternal, and let him not dye the Second Death*. And in the Jerusalem Targum on the same Text, there is added a short Explication of this *Second Death* thus: *Let Reuben live, and let him not dye the Second Death, by which the Wicked dye in the World to come*.

PARAPHRASE.

the Dead, i. e. in short, the Martyrs were the First and Principal Persons, to whom methought this Power was given; and next to these in order of Dignity, as well as of Rising from the Dead, I saw all those who-soever had not worshipp'd the Beast, neither his Image; neither had receiv'd the Mark upon their Foreheads, or in their hands: and they, i. e. both the Martyrs and other Righteous Persons, being every one in his (m) proper Order arisen from the Dead, liv'd and reign'd with Christ (as being present with them not only in an Eminent, but even in some sort of a Visible manner) a Thousand years; viz. the Martyrs being rais'd from the Dead at the Beginning of the said Thousand years, shall reign All the space of the said years; and the Rest of the Righteous from the Time wherein they shall be rais'd, in their proper Order, or according to their respective Deserts. 5 But as for the Rest of the Dead, i. e. the Wicked, they liv'd not, or rose not from the Dead, until the Thousand years were finish'd. Whence it appears that the Dead will not All rise at one and the same time; but that the Righteous, tho' they shall not rise All together, yet shall All rise sometime during the said Thousand years; and consequently All the Righteous shall be rais'd from the Dead, before Any of the Wicked shall arise; they being not to rise till after the Thousand years are expir'd. Now This Resurrection of the Righteous is therefore fitly styl'd the First Resurrection. 6 Blessed and (n) holy is He, that has part in the First Resurrection: for on Such (o) the Second Death has no Power, i. e. they are out of Danger of Sinning after they are thus Rais'd from the Dead, and so are out of Danger of Eternal Damnation; but on the contrary they shall be (p) Priests of God and of Christ, i. e. shall serve God and Christ most acceptably, which is likely shall be their Principal Business, and shall also reign with Him, i. e. God and Christ, a Thousand years, namely in the Sense aforementioned in v. 4.

7 And when the thousand years are expir'd, Satan shall be loos'd out of his Prison: 8 And shall be permitted to go out to deceive the Nations, which are in the four quarters of the Earth, so as to set them at Enmity with the Saints of Christ, with whom they have for the thousand

XXIII.

Of the Final Destruction of the Power of the Devil, together with the Destruction of Gog and Magog.

ANNOTATIONS.

come. Whence it appears that the Condemnation of the Wicked to Eternal Misery, after that they are rais'd from their First Death, is that which was denoted in the Schools of the Rabbies by the Second Death: And very properly, since a Life of Eternal Misery and Torment is justly to be esteem'd no Better, nay rather much Worse than Death it self. And the like Explication of the Second Death is given by St John himself in the two last Verses of this Chapter, and Chap. 21. 8.

(p) This seems plainly to teach us what we are to understand by the Saints being made Kings and Priests unto God, or being a Royal Priesthood, or a Kingdom of Priests, so often mention'd in Holy Scripture: Namely we learn hence, that this Blessing particularly relates to the Happy and Regal State of the Saints, during the Thousand years here spoken of.

TEXT.

TRANSLATION.

† Γὰρ καὶ τὸ Μαγῶν, συναγαγεῖν αὐ-
 τὰς εἰς πόλεμον, ὡν ὁ ἀριθμὸς ὡς ἡ
 ἄμμος τῆς θαλάσσης. 9 Καὶ ἀνέβησαν
 ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλω-
 σαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν
 τὴν ἡραπιδόνην· καὶ κατέβη πῦρ ἀπὸ τοῦ
 Θεοῦ ἐκ τοῦ θρόνου, καὶ κατέφαγεν αὐτάς·
 10 Καὶ ὁ Διάβολος ὁ πλανῶν αὐτάς
 ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου,
 ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης·
 καὶ βαστασθήσονται ἡμέρας καὶ νύκτες εἰς
 τὰς αἰῶνας τῶν αἰώνων.

11 Καὶ εἶδον θρόνον ἑμῶν λευκόν,
 καὶ τὸν καθήμενον ἐπ' αὐτοῦ, ὃς ἀπὸ τοῦ ὠ-
 πθους ἐφυγεν ἡ γῆ καὶ ὁ ὕψαιός· καὶ τόπος
 οὐκ εὗρέθη αὐτοῖς. 12 Καὶ εἶδον τὰς
 νεκράς, † τὰς μεγάλας καὶ τὰς μικράς,
 ἐστῶτας ὡπιοὶν ἐπὶ τὸν θρόνον, καὶ βιβλία
 ἡνεώχθησαν· καὶ βιβλίον ἄλλο ἡνεώχθη,
 ὃ ὅστις τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ
 ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις,
 καὶ τὰ ἔργα αὐτῶν. 13 Καὶ ἔδωκεν
 ἡ θάλασσα τὰς ἐν αὐτῇ νεκράς, καὶ ὁ
 θάνατος καὶ ὁ ἄδης ἔδωκαν τὰς ἐν αὐτοῖς
 νεκράς· καὶ ἐκρίθη ἕκαστος κατὰ τὰ ἔργα
 αὐτῶν. 14 Καὶ ὁ θάνατος καὶ ὁ ἄδης

Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compass'd the camp of the saints about, and the belov'd city: and fire came down from God out of Heaven, and devour'd them.

10 And the Devil that deceiv'd them, was cast into the lake of fire and brimstone, where the wild beast and the false prophet are, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them.

12 And I saw the dead, * great and small, stand before the throne, and the books were open'd: and another book was open'd, which is the book of life: and the dead were judg'd out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it, and death and hell deliver'd up the dead which were in them: and they were judg'd every man according to his works.

14 And death and hell were

ANNOTATIONS.

V. 11. † So the words are plac'd in Alex. and some other MSS. and in Vulg. Latin, Arab. and Ethiop. Versions, and Arethas.

V. 12. † So these words are plac'd in Alex. and some other MSS. and in all the four Ancient Versions.

Ibid.

P A R A P H R A S E.

sand years past liv'd in Friendship, if not in Subjection to them. And the Nations which shall be thus deceiv'd by Satan may be fitly denoted by the names of Gog and Magog, (9) the old Enemies of the then People of God the Israelites. Such of the Nations as Satan shall thus deceive after the thousand years, He shall so far set them at Enmity with the Saints of Christ then reigning on Earth, as to gather them together to battle against the Saints. And the Number of them, whom he shall thus deceive, is or shall be as the Sand of the Sea. 9 And methought they went up out of their own Countries, on the Breadth of the Earth, or in so great multitudes as to cover as it were the face of the Earth, and they compass'd the Camp of the Saints, i. e. they on every Side or Quarter attack'd the Nations that walk'd in the Light of the new Jerusalem, or profess'd Christianity; and they prevail'd so far as to come up to, and encompass the Beloved City Jerusalem itself. And methought when they were come hither, Fire came down from God out of heaven, and devour'd them. 10 And the Devil, that deceiv'd them, was cast now into the Lake of Fire and Brimstone, where the wild Beast and the False Prophet are, and shall be there tormented day and night thenceforward for ever and ever.

11 And after this was represented unto me the General Resurrection; I saw a great white Throne, and Him that Sat on it: from whose face the Earth and the Heaven fled away, and there was found no place for them, i. e. after the last Judgment here represented (v. 12 &c.) the present Earth and Heaven were quite done away, and ceas'd to be any longer. 12 And I saw the Dead, All in general that arose not at the First Resurrection, great and small, stand before the Throne, and the Books were open'd, wherein was noted, or an Account as it were kept of, what every Person had done. And another Book was open'd, which is that call'd in Scripture the Book of Life, because therein are written as it were the Names of Such as have by their good Works a Title to Eternal Life. And accordingly the Dead were judg'd out of or agreeably to those things which were written in the Books afore mention'd, i. e. were judg'd according to their Works noted or set down in those Books. 13 And in order to this universal Judgment the Sea gave up the Dead which were in it, i. e. such as were drown'd and afterwards continu'd in the Sea or Water, or being Dead were cast into the Sea, arose from the Dead: and Death and Hell or the Grave deliver'd up the Dead which were in them, i. e. All such as dy'd any other way than by being drown'd, whether they were buried or not, arose likewise: and they were judg'd every man according to his Works. 14 And then Death and Hell were as it were

XXIV.
The general Resurrection and final Judgment.

A N N O T A T I O N S.

Ibid. † Θῆρος, not Θεός, is here read in Alex. and several other MSS. and in all four Ancient Versions, and Arethas.

(9) See Ezek. 38. 2. and 39. 1. and also Mr Mede Lib. 3. de Gogo & Magogo &c. V. 14.

TEXT.

TRANSLATION.

ἐβλήθησαν εἰς τὴν λίμνην τῆς πυρός.
 ὅτι οὗτος ὁ δεύτερος θάνατος, † ἡ λίμνη
 ἔστι πυρός. 15 Καὶ εἴ τις ἔχῃ εὐρέθη ἐν
 τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλή-
 θη εἰς τὴν λίμνην τῆς πυρός.

cast into the lake of fire. This
 is the second death, * the lake
 of fire.

15 And whosoever was not
 found written in the book of
 life, was cast into the lake of
 fire.

Chap. XXI.

Κεφ. κα'. Καὶ εἶδον ὕψιν καὶ
 γῆν καὶ λίμνην. ὁ δὲ ὠρῶτος ὕψιν καὶ ἡ
 ὠρώπη γῆ παρήλθε· καὶ ἡ θάλασσα ἔκ-
 ῃ ἐπὶ ἔπιν. 2 Καὶ † τὴν πόλιν τὴν ἁγίαν,
 Ἱερουσαλὴμ καὶ εἶδον κατὰ βαίνουσαν
 ἀπὸ τοῦ Θεοῦ ἐκ τοῦ ὕψιν, ἡτοιμασμένην
 ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.
 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
 θρόνου, λέγουσης· Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ

And I saw a new heaven and
 a new earth: for the first hea-
 ven and the first earth were
 pass'd away; and there * is no
 more sea.

2 And * I saw the holy city,
 new Jerusalem, coming down
 from God out of heaven, pre-
 par'd as a bride adorn'd for her
 husband.

3 And I heard a great voice
 out of the * throne, saying,
 Behold the tabernacle of God

μὲν

ANNOTATIONS.

V. 14. † ἡ λίμνη τῆς πυρός is read in Alex. and several other MSS. and in Syr. Arab. and Ethiop. Versions, and in Arethas.

V. 2. † So it is read in Alex. and several other MSS. and in Syr. Arab. and Ethiop. Versions, and Arethas.

V. 3. † Ὁραὶν, not ὁραῖν, is read in Alex. MS. and Vulg. Lat. Verf. and Irenæus. Ὁραὶν seems to be an Explication of θρόνῳ at first.

(f) Compare *Isai.* 65. 17. and 66. 22. and *2 Pet.* 3. 13. and *Rom.* 8. 19, 20, &c.

(r) As it is probably thought that there was *no Sea* in the Antediluvian World, so hereby we are inform'd that there shall be likewise *no Sea* in the Glorious State here describ'd. And this makes it more easy to apprehend, how *Gog and Magog shall gather themselves from the four Quarters of the Earth to Battle, and go up on the breadth of the Earth, and compass the Camp of the Saints, and the Holy City*, as is said Chap. 20. 8, 9.

(u) It is not to be doubted but that this is the City referr'd to *Gal.* 4. 26. *Hebr.* 11. 10. and 12. 22. and 13. 14. and *Rev.* 2. 12. And consequently since this City is describ'd *Hebr.* 11. 10. to be a City whose Builder and Maker is God, and since it is here describ'd agreeably thereto, to come down from God out of Heaven, by these Expressions seems to be denoted that this *New Jerusalem*, which shall be the Regal City of the Saints during their Reign here on Earth, shall not be built by Common Ordinary Means, but by some Special and Extraordinary Means of Providence; so that what is said of it v. 18 — 21. may be perhaps even Literally true. It is here observable, that what is here said of *New Jerusalem*, viz. that she appear'd prepar'd as a Bride, adorn'd for her Husband, might be one Motive to induce Mr Mede and others to understand the Wife mention'd Ch. 19. 7.

of

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cast into the Lake of Fire, i. e. after this general Resurrection and final Judgment, there was no more Death or the Grave, or State of Separation between Soul and Body. This is that which is styl'd the Second Death in respect of Men, namely the being cast into the Lake of Fire. 15 And agreeably hereto, whosoever was not found, upon Examination of his Works written down in the several Books mention'd v. 12. to have de-mean'd himself so as to deserve to be written in the other single Book mention'd also v. 12. by the name of the Book of Life, He was cast into the Lake of Fire, that is, according to the Explication given in the foregoing Verse, He was adjudg'd to undergo the Second Death, i. e. He was sentenc'd to Eternal Damnation.

Chap. XXI. And as I had thus vouchsaf'd unto me a Representation of what should happen, after the Reign of the Saints here on Earth for a thousand Tears, untill the Last and General Resurrection, and the Final Consummation of All things relating to this World; so I had also a more full or particular Representation vouchsaf'd unto me of the Happy and Glorious State of the Saints or Church, during the foremention'd thousand Tears, which I come now to relate. I saw a New Heaven and a New Earth, (s) not liable to any of the Imperfections brought upon the present Heaven and Earth by the Fall of Adam: for the first Heaven and the first Earth, i. e. that Heaven and Earth which were subjected to Imperfections by the Fall of Adam were, methought, pass'd away; and there is no (t) more Sea in this State of the World. 2 And I saw the Holy City built anew, whence it may be, as well as on other accounts, Styl'd New Jerusalem; and it was built in so Magnificent and Glorious a manner, as that the surpassing Fineness thereof can't be express'd in short better than by its (u) Coming down from God out of Heaven, and it shall be built in so glorious a manner, as being design'd for the Capital or Regal City of the Church now prepar'd as a Bride adorn'd for her Husband. 3 And I heard a great Voice out of the Throne, saying, Behold, what has been (x) formerly said concerning God's Tabernacle being with Men, and his Dwelling with Men, may now be said in a much higher, if not literal Sense; this New Jerusalem (y) being in a special manner the Tabernacle.

XXV.
A general Description
of New Jerusalem.

A N N O T A T I O N S.

of the Jewish Nation only, which is then to be converted. But it must be remember'd what St Paul says, Gal. 4. 26. that Jerusalem which is Above (i. e. which was as it were then Above, when St Paul writ, and which is the same with this New Jerusalem which St John saw come down from God out of Heaven) is the Mother of US ALL, i. e. represents not only the Church of the Jewish Nation hereafter to be converted, but also the Gentile Church, that is, represents the Whole Catholick Church.

(x) See Lev. 26. 11, 12. Ezek. 43. 7. and 2 Cor. 6. 16.

(y) There is no express'd in the Text, and the Substantive *αἰὶν* seems plainly to be referr'd to *ἰδὲ*. Namely as John 1. 29. *ἰδὲ ὁ ἀμνὸς τοῦ Θεοῦ* &c. denotes, Behold the Lamb of God &c. that is, This is the Lamb of God &c. so here, *ἰδὲ*

TEXT.

TRANSLATION.

μὲν τῷ ἀνθρώπων, καὶ σκηνώσῃ μετ' αὐ-
τῶν, καὶ αὐτοὶ ἑσθλὰ ἐσονται, καὶ
αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς
αὐτῶν. 4 καὶ ἔξαλείψῃ ὁ Θεὸς πᾶν
δάκρυον ἀπὸ τῶ ὀφθαλμοῦ αὐτῶν, καὶ
ὁ θάνατος οὐκ ἔσται ἔτι. ἔτι πένθος,
ἔτι κραυγὴ, ἔτι πένθος οὐκ ἔσται ἔτι.
ὅτι τὰ ῥηθῆναι ἀπῆλθον.

5 Καὶ εἶπεν ὁ χαθήμενος ἐπὶ τῷ
θρόνῳ. Ἴδ' ὃ, χαρὰ πάντα ποιῶ. Καὶ
λέγει μοι. Γράψον. ὅτι ἔτι οἱ λόγοι
ἀληθινοὶ καὶ πιστοὶ εἰσι. 6 Καὶ εἶπε
μοι. Γέγραπτε. Εἰμὶ τὸ Α καὶ τὸ Ω,
ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι
δώσω ἐκ τῆς πηγῆς τῆς ὕδατος τῆς
ζωῆς δωρεάν. 7 Ὁ νικῶν κληρονομή-
σῃ τὰ ῥηθῆναι, καὶ ἔσται αὐτῷ Θεός,
καὶ αὐτὸς ἔσται μοι ὁ υἱός. 8 Δει-
λοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυ-
γμένοις, καὶ φονεῦσι, καὶ πόρνοις, καὶ
φαρμακεῦσι, καὶ εἰδωλολάτραις, καὶ
πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν
ἐν τῇ λίμνῃ τῇ χαυμένην πυρὶ καὶ
θεύῳ, ὃ ἔστι δεύτερος θάνατος.

with men, and he will dwell
with them, and they shall be
his people, and God himself
shall be with them, *and be* their
God.

4 And God shall wipe away
all tears from their eyes; and
there shall be no more death,
neither sorrow, nor crying,
neither shall there be any more
pain: for the former things are
pass'd away.

5 And he that sat upon the
throne said, Behold I make all
things new. And he said unto
me, Write; for these words are
true and faithful.

6 And he said unto me, It
is done. I am Alpha and Ome-
ga, the beginning and the end:
I will give unto him that is
athirst, of the fountain of the
water of life freely.

7 He that overcomes shall
inherit* these things, and I will
be his God, and he shall be my
Son.

8 But the fearful, and un-
believing, and the abominable,
and murderers, & whore-mon-
gers, and forcerers, and idola-
ters, and all liars, shall have
their part in the lake which
burns with fire and brimstone;
which is the second death.

9 Καὶ

ANNOTATIONS.

ἡ σκηνὴ τῷ Θεῷ denotes, *Behold the Tabernacle of God &c.* i. e. This (viz the New
Jerusalem which St John saw coming down from Heaven) is the Tabernacle of
God &c. And agreeably hereto it seems to be said v. 22. *I saw no Temple therein*
&c. Compare *I sai.* 33. 20, 21.

Ibid. † Λαός (not λαοί) in some MSS. and in all the four Anc. Vers. and Arethas.
V. 7. † So it is read (not πάντες) in Alex. and several other MSS. as also in
Vulg. Lat. and Syr. Versions, and Arethas.

(z) By

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bernacle of God with Men, and he will *now in a more eminent manner* dwell with them, and they shall be his People, and God himself shall be with them, and be their God. 4 And God shall wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain *to the Saints that shall reign during this State: for the former things, i. e. all such Imperfections, as attended the State of Man here on Earth from the Fall to the Beginning of these thousand Tears, are pass'd away.*

5 And He, *i. e. Christ* that sat on the Throne said, Behold, I make all things New, *i. e. It is I that (according to Isai. 43. 19.) will cause the Saints to enjoy this Happy and Glorious State, wherein the Heaven and the Earth shall be thus renew'd, or restor'd to the same Perfection they were first created in.* And he said unto me, Write this now said by me, *viz. that I make all things New: for these Words are true and faithfull, however hard Men may be hereafter to believe them in their right sense.* 6 And he said unto me, It is done, (z) *i. e. When this Time shall come wherein I shall make All things New, then will be fulfill'd the Mystery of God, as has been declar'd to the Prophets. I am Alpha and Omega, the Beginning and the End, i. e. the Eternal God, and so able to bring about what I here say. And accordingly I will then give unto him, that is truly athirst after Life, i. e. that seeks after Life by a faithfull Obedience to me, of the Fountain of the Water of Life freely.* 7 Or to speak more plainly, He that overcomes, *so as to persevere Faithfull unto me to the end of his Life, shall inherit these things mention'd afore v. 3, 4. or the Renew'd State of the World mention'd v. 5. and I will be his God, and he shall be my Son in such a more eminent manner.* 8 But the Fearfull, *i. e. such as shall renounce Christianity or the like out of Fear of its Enemies, and Unbelieving, and Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake, which burns with Fire and Brimstone; which is the Second Death, or whereby is denoted Eternal Damnation.*

9 And now that the Reader may know, that altho' the Description here given in Chap. 21. of New Jerusalem, be set down in Order of Place after the Description of the General Resurrection contain'd Ch. 19. 11 — 15. yet the said State of the New Jerusalem is to precede the General Resurrection in Order of Time, as belonging to the State of the Saints Reign a thousand Years upon Earth, mention'd Chap. 19. 4. during which Reign of the Saints this New Jerusalem is to be the Capital City of their Kingdom. That the studious Reader may perceive this, it is signify'd to him

XXVI.
Here it is noted, that all the Happiness of the New Jerusalem is to be attributed to Christ.

XXVII.
A particular Description of New Jerusalem.

ANNOTATIONS.

(z) By the *Figyons* here mention'd, we are led as by the hand into the Meaning of the *Figyons* Chap. 16. 17.

TEXT.

TRANSLATION.

9 Καὶ ἦλθεν † εἰς ἓξ τῶν ἐπὶ τὰ ἀγγέλων τῶν ἔχόντων τὰς ἐπὶ τὰς φιάλας τὰς γεμέσας τῶν ἐπὶ τὰ πληγῶν τῶν ἔχοντων· καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δείξω σοι τὴν νύμφην τὴν ἁγίαν καὶ τὴν γυναικαῖα.
 10· Καὶ ἀπῆνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν † τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ. 11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ πρηνωτάτῳ, ὡς λίθῳ ἰάσασιν χρυσαλλίζοντι. 12 ἔχουσαν τεττάρους μείλα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπὶ τῶν γραμμῶν, ἃ ἐστὶ τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ. 13 Ἀπ' ἀνατολῆς, πυλῶνες τρεῖς· ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς. 14 Καὶ τὸ τεττάρους πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς † δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἁγίου. 15 Καὶ ὁ λαλῶν

9 And there came *one of the seven angels, * having the seven vials full of the seven last plagues, and talk'd with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shew'd me that * holy city, Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, like a jasper-stone, clear as crystal.

12 And *it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the * twelve names of the twelve Apostles of the Lamb.

15 And he that talk'd with me,

ANNOTATIONS.

V. 9. † Πρὸς με is not read after ἔλθῃ in Alex. and some other MSS. nor in Vulg. Lat. Syr. and Ethiop. Versions, nor Arethas.

V. 10. † Τὴν μεγάλην is not here read in Alex. and several other MSS. nor in all four Ancient Versions, nor Arethas.

V. 14. † Δώδεκα is here read in Alex. and several other MSS. and in Vulg. Lat. Syr. and Arab. Versions, and Arethas.

(a) It is not to be doubted, but the *Glory of God* here mention'd shall be like that so often mention'd in the Book of Exodus &c. viz. a glorious Appearance of God. Thus Exod. 16. 10. Behold, the Glory of the Lord appear'd in the Cloud. And Exod. 24. 16, 17. And the Glory of the Lord abode upon Mount Sinai, and

the

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him in this verse 9. by St John's expressly taking notice, that there came One of the seven Angels, having as yet the seven Vials full of the seven last Plagues, and talk'd with me, saying; Come hither, I will shew thee the Bride, the Lamb's Wife, *i. e.* New Jerusalem (as v. 2. and 10) the Capital City of the Saints Kingdom during their thousand Years Reign here on Earth; the Beginning of which Reign is to be reckon'd from the Sounding of the seventh Trumpet (as Chap. 11. 15) as being then to begin to be Actually brought about by the pouring out of the seven Vials. 10 And He, *i. e.* the Angel carried me away in the Spirit, or in an Ecstasy, to a great and high Mountain, and shew'd me that holy City Jerusalem, as it were descending (not yet descended, but then upon the sounding of the seventh Trumpet beginning to descend, and while the seven Vials were pouring forth, still descending more and more, till upon the Consummation of the seventh and last Vial, it was quite descended upon the Earth) out of Heaven from God, 11 having the Glory, *i. e.* (a) a Glorious Appearance of God for to give her Light, and her Light was accordingly like unto That of God himself, Chap. 4. 3. viz. unto the Splendor of a Stone most precious, like a Jasper-stone, clear as Crystal. 12 And it, *i. e.* this City, New Jerusalem had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels as Guards and a Watch to the City, and Names written thereon, *i. e.* on the twelve Gates, which are the Names of the twelve Tribes of the Children of Israel, mention'd Chap. 7. 5 — 8. and denoting the whole Body of the Christian Church gather'd by the Preaching of the twelve Apostles. 13 On the East, there were three Gates; on the North, three Gates; on the South, three Gates; and on the West, three Gates. 14 And the Wall of the City had twelve Foundations; and in them the twelve Names of the twelve Apostles of the Lamb, in reference to which twelve Apostles, the Number Twelve, or some Number arising from it, is all along made use of in this Description, as denoting the Original of the Christian Church from the Preaching of the Apostles. 15 And he that

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the Cloud cover'd it six days. — And the sight (or Appearance) of the Glory of the Lord was like devouring Fire. By comparing what is said in this last Text of Exodus with what is said v. 11. of this Chapter, we perceive that there shall be this Remarkable Difference between the Glory of God that appear'd formerly to the Israelites, and the Glory of God which shall appear in this New Jerusalem, viz. that the Former was Terrible to behold, being like devouring Fire, but this Latter shall have nothing of Terror in it, but only a pleasing delightfull Splendor, like unto the Splendor or Glittering of a most precious Stone, like unto the Splendor of a Jasper, clear as Crystal. And another Remarkable Difference will be plainly this; that whereas the Glory of God formerly appear'd but at certain times, and then not long together, to the Israelites; this Glory of God, which the New Jerusalem shall have, shall appear Constantly, so as that there shall be no need to the said City of the Sun, neither of the Moon to shine in it, as v. 23. of this Chapter.

T E X T.

TRANSLATION.

μετρήσῃ ἑξ ἑκατὸν τεσσαράκοντα πηχῶν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τὰς θυλάκας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. 16 Καὶ ἡ πόλις τετραγώνος κείται, καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ χαλάμῳ ὅτι σαδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ὄντι. 17 Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα πηχῶν, ὡς ἡ ἀνάστησις τοῦ ἀγγέλου. 18 Καὶ ἡ ἐκδομήσις τῆς πόλεως ἵασις· καὶ ἡ πόλις χρυσοῖον καθαρόν, ὡς ὁμοῖον ὑάλῳ καθαρῷ. 19 Καὶ οἱ θεμέλιοι τῆς πόλεως πάντες λίθων τιμίων κεκοσμημένοι. Ὁ θεμέλιος ὁ πρῶτος, ἵασις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος· ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὀκτὸς, βήρυλλος· ὁ ἕνατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἑνδεκάτος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος. 21 Καὶ οἱ δώδεκα θυλάκωνες, δώδεκα μαργαρίται, ἅντις εἰς ἕκαστος τῶν θυλάκων ἑνὶ ἑκάστῳ μαργαρίτῃ· καὶ ἡ πλατεία τῆς πόλεως, χρυσοῖον καθαρόν, ὡς ὕαλος διαφανής. 22 Καὶ ἰδὼν οὐκ εἶδον οὐρανὸν αὐτῇ· ὁ δὲ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ἰαὸς αὐτῆς ὄντι, καὶ τὸ ἀρνίον.

me had a golden reed, to measure the city, and the gates thereof, and the wall thereof.

16 And the city lies * quadrangular, and the length is as large as the breadth: and he measur'd the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measur'd the wall thereof, an hundred and forty four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnish'd with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, * chalcedony; the fourth, emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.

21 And the twelve gates were twelve pearls; every single gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God almighty, and the Lamb are the temple of it.

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that talk'd with me, had a golden *measuring* Reed, to measure the City, and the Gates thereof, and the Wall thereof. 16 And the City lies (b) quadrangular, and the Length is as large as the Breadth, *this four-square Figure denoting the Firmness of this City*: and he measur'd the City with the Reed, and the measure of it was twelve thousand Furlongs: the Length, and the Breadth, and the Height of it are equal, *such a Cubical Figure denoting likewise the Firmness of this City, or this Regal State of the Saints*. 17 And he measur'd the Wall thereof, and it was an hundred and forty four Cubits, *the Cubit being here taken according to the Measure of (c) a Man, that is, of the Angel, who appear'd to me in the Shape of a Man*. 18 And the Building of the Wall of it was of Jasper; and the City was of pure Gold, *only with this difference from other Gold, that it was transparent, like unto clear Glafs*. 19 And the Foundations of the Wall of the City were garnish'd with all manner of precious Stones. The first Foundation was of Jasper; the second, of Sapphire; the third, of Chalcedony; the fourth, of Emerald; 20 the fifth, of Sardonyx; the sixth, of Sardius; the seventh, of Chrysolith; the eighth, of Beryl; the ninth, of Topaz; the tenth, of Chrysoprasus; the eleventh, of Hyacinth; the twelfth, of Amethyst. 21 And the twelve Gates were twelve Pearls; every single Gate was of one Pearl: and the Street of the City was pav'd with a Pavement of pure Gold, as it were transparent Glafs. 22 And I saw no Building set aside as a Temple therein: for the Lord God Almighty, and the Lamb are the Temple of it, *i. e. the Throne of God and of the Lamb shall be*

ANNOTATIONS.

V. 15. † *Μετρον* is here read in Alex. and some other MSS. and in Vulg. Lat. and Arab. Versions, and Arethas; but it seems to be an Addition to the Text.

V. 18. † So it is read (not *οψιν*) in Alex. and some other MSS. and in Vulg. Lat. and Syr. Versions, and Arethas.

V. 21. † So it is read (not *αλφωις*) in Alex. and several other MSS. and in Vulg. Lat. Syr. and Ethiop. Versions, and Arethas.

(b) Our Translators render *τετραγωνος* *four-square*, which is not only not its proper or adequate signification, (forasmuch as, tho' every thing that is *four-square* must be also *quadrangular* or *four-angled*; yet every thing that is *quadrangular* is not therefore *four-square*;) but it causes also a Tautology in our English Bible, *four square* being the same in one compound Word, as what is denoted by the Sentence immediately following, *And the Length is as large as the Breadth*. Whereas St John wrote accurately in the point, and having first told us, that the City is *τετραγωνος*, i. e. hath no more nor no fewer than *four Angles*, and consequently *four Sides*; he then proceeds to tell us, what sort of *quadrangular* (or *quadrilateral*) Figure the City is of, viz. that *the length is as large as the Breadth*, i. e. in short, that it is of a *quadrangular* Figure having all its *four Sides equal*, that is in one word, *four-square*.

(c) *Measures of Length* were originally taken from the *Length* of the *Parts* of a middle-sized *Human Body*. Thus a *Foot* measure, from the *Length* of a *Man's Foot*. So a *Cubit* measure, from the *Length* between the *Cubit* or *Elbow* of a *Man*.

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be in it in a visible manner (as Chap. 22. 3.) and his Servants shall serve him before the said Throne instead of serving him in a Temple. 23 And the City accordingly has no (d) need of the Sun, neither of the Moon to shine in it: for the Glory of God did lighten it, and the glorious Appearance wherein the Lamb shall constantly appear therein is the Light thereof. 24 And the Nations, i. e. the other Inhabitants of the then Earth (besides the Saints rais'd from the dead, and living in the New Jerusalem) shall walk by the Light of it, i. e. by means of the Glorious State and Condition of this New Jerusalem and the Inhabiters thereof, such Nations shall be induc'd to become likewise Christians: and hereupon the Kings of the Earth, or of the Nations aforementioned, do bring their Glory and Honour into it, i. e. shall by all suitable ways pay all Honour and Reverence to the New Jerusalem, as to the Sovereign City of the then World. 25 And so great shall be the Dread and Reverence which the aforesaid Nations shall have for this their Sovereign City, the New Jerusalem, that it shall be free from all Danger of any Enemy to assault it, and thereupon the Gates of it shall not be shut at all by Day: I mention only Day, for there shall be no Night there, but continual Day. 26 And accordingly (as was said afore v. 24.) they, i. e. the Kings of the Earth shall bring the Glory and Honour of the Nations into it, i. e. shall bring the most precious things of their several Countries to this New Jerusalem, as Marks of their Honour and Reverence for the Saints that shall reign therein, and consequently for the God of the said Saints in a more eminent manner. 27 And, as the State of this New Jerusalem shall be thus most Glorious, so shall it be also most Holy; for there shall in no wise enter into it any thing that defiles, neither whatsoever worketh Abomination or makes a Lye, i. e. no sinfull Person whatever; but they only who are truly Pious, and as such are written in the Lamb's (e) Book of Life. Chap. XXII. And he shew'd unto me a pure (f) River of Water, the Drinking whereof may be design'd for One Means of preserving Life to the Saints that inhabit the said New Jerusalem, and this Water was clear as Crystal, proceeding out of the Throne of God and of the Lamb which shall be in the said City (according to v. 3.) 2 In the midst of the Street of it, viz. of this New Jerusalem, and consequently

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from the happy Privilege of eating of the Tree of Life; so the three last Chapters of the Bible contain an Account of the Restitution of All things in this World to this Happy State wherein they were Created, and from which they fell by the Fall of our First Parents, and consequently of the Re-instating Man in an Earthly Paradise, and Restoring him to the happy Privilege of eating of the Tree of Life, and drinking of the River of Water of Life; which last, tho' not express'd in the Account of Paradise given us in Genesis, yet it is very probable that there was in Paradise then, as well as there shall be at the Time here denoted, a River of Water of Life as well as a Tree of Life.

TEXT.

TRANSLATION.

αὐτῆς, ἡ ὅρα μὲν ἐντεῦθεν καὶ ἐντεῦθεν,
ξύλον ζωῆς, ποιεῖ καρπὸς δώδεκα,
καὶ ἡ μῆνα ἓνα ἕκαστον ἀποδίδει τὸν
καρπὸν αὐτῆς. καὶ τὰ φύλλα τῆς ξύλου
εἰς ἰατρικίαν τῶν ἐθνῶν. 3 Καὶ πᾶν
κατὰνάημα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος
τοῦ Θεοῦ καὶ ὁ ἀρνίος ἐν αὐτῇ ἔσται. καὶ οἱ
ἄγγελοι αὐτοῦ λατρεύουσιν αὐτῷ. 4 Καὶ
ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνο-
μα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 Καὶ νύξ οὐκ ἔσται ἔτι. καὶ χρεία
οὐκ ἔχουσιν λύχνου καὶ φωτὸς ἡλίου,
ὅτι Κύριος ὁ Θεὸς τὸ φῶς αὐτοῦ.
καὶ βασιλεύσουσιν εἰς τὰς αἰῶνας τῶν
αἰώνων.

6 Καὶ εἶπέν μοι. Οὗτοι οἱ λόγοι
πιστοὶ καὶ ἀληθινοί. Καὶ Κύριος ὁ
Θεὸς τῶν πνευμάτων τῶν ἁγίων προ-
φητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ

of it * and of the river, on this
side and on that side, *was* the
tree of life, which bare twelve
manner of fruits, and yielded
its fruit every month: and the
leaves of the tree *were* for the
healing of the nations.

3 And there shall be no more
curse: but the throne of God
and of the Lamb shall be in it;
and his servants shall serve
him.

4 And they shall see his face,
and his name shall be in their
foreheads.

5 And there shall be no
night there; and they need no
candle, neither light of the sun:
for the Lord God * shall give
them light: and they shall
reign for ever and ever.

6 And he said unto me,
These sayings are faithfull and
true. And the Lord God of
the *Spirits of the holy prophets
sent his angel to shew unto

δύξαι

ANNOTATIONS.

V. 5. † So it is read, not *ἐκεί*, in Alex. MS. and Vulg. Lat. and Syr. Versions.
Ibid. † So Alex. and some other MSS. and Vulg. Latin Version.

V. 6. † *Πνεύματα* is read in Alex. and several other MSS. and in all four An-
cient Versions, and Arethas.

(g) As there seems to be no Incongruity in supposing, nay on the contrary a
necessity of supposing, if our First Parents had retain'd their Innocency, they and
their Posterity would nevertheless have been liable, tho' not to Sicknes and
Death, yet to accidental Hurts or Ails, which should presently have been cur'd
or heal'd by proper Medicines; so there seems to be no Incongruity in supposing,
but rather a necessity to suppose, that in like manner the *Nations which shall
walk by the Light of the New Jerusalem*, shall be liable, tho' not to Sicknes, yet
to accidental Hurts or Ails, for the Cure or Healing of which, *the Leaves of the
Tree of Life* shall be then provided of God. The great Difference between the
State of Innocency, had it been preserv'd, and the State of the *Nations that
shall walk in the Light of the New Jerusalem*, seems to be this, that had the State
of Innocency been preserv'd, there would have been no Death or Dissolution
of Body and Soul; whereas the said *Nations* shall be liable to a Dissolution of

Body

PARAPHRASE.

quently in the midst of the River encompassing the said Street on this side and on that side, was the Tree of (f) Life, so call'd as being design'd for the Other Means of sustaining Life to the Inhabitants of New Jerusalem, which bare twelve manner of Fruits, and yeilded its Fruit every month, or all the year round: and, as the Fruit of this Tree seems design'd for the Food of the Inhabitants of New Jerusalem, who shall be liable to no Hurt or Ail; so the Leaves of the Tree were for the Healing of the Nations, which shall walk in the Light of the New Jerusalem, and shall be liable (g) to Hurts and Ails, and to Death it self. 3 And there shall be no more Curse, or Accursed thing, or wicked Person in the said City: but the Throne of God and of the Lamb shall be in it; and his Servants shall serve him; 4 and that in so immediate a manner before the said Throne, as that it may be said they shall see (h) his Face, and his Name shall be in their Foreheads, whereby seems denoted that they who shall inhabit the New Jerusalem, and thus serve God therein, shall be those denoted Ch. 7. 3. and 14. 1. as seal'd, or having the Name of God on their Foreheads. 5 And there shall be no Night there; and they, i. e. the Inhabitants of the New Jerusalem need no Candle, neither Light of the Sun: for the Glory wherein the Lord God shall continually appear to them, shall give them Light; and they shall reign in this New Jerusalem for a Thousand Years, and after That shall be translated into Heaven, there to reign or enjoy a most Glorious and Happy State for ever and ever.

The CONCLUSION.

6 And He (viz. the Angel mention'd Ch. 21. 9.) said unto me; These sayings, or the things which I have told thee, how Strange soever they may appear, are faithfull and true. And the Lord God of the Spirits of the holy Prophets sent me his Angel (i) to shew unto his Servants the

I.
An Assurance of
the Certainty of
the things contain'd in this
Book.

ANNOTATIONS.

Body and Soul: Concerning the probability whereof, see Mr Mede B. 4. Epist. 20. But then the Inhabitants of the New Jerusalem, the Saints risen from the Dead, and living therein, shall be free from undergoing any more Death or a Dissolution of Body and Soul. And in respect of These there shall be a Restitution of All things, not only to the same Happy State they were at first Created in, but in some respects (viz. of their Own now glorify'd Bodies &c.) to a much better State.

(h) Thus the Lord is said Exod. 33. 11. to speak to Moses face to face, when the Cloudy Pillar descended, and stood at the Door of the Tabernacle, and the Lord out of it talk'd to Moses, v. 9. And likewise the Lord is said Num. 14. 14. to be seen face to face by the Israelites, because the Cloud stood over them, and God went before them, by day-time in a Pillar of a Cloud, and in a Pillar of Fire by Night.

(i) Since it is not only said here, that the Lord God — sent his ANGEL (in the singular) to shew unto his Servants the things which must shortly come to pass, but exactly agreeably hereto it is said also Chap. 1. 1. that this Book is the Revelation

TEXT.

TRANSLATION.

δειξαι τοῖς δούλοις αὐτοῦ, ἃ δὲ γινέσθαι
ἐν ταύτῃ. 7 † Καὶ ἰδὲ, ἔρχομαι ταχύ·
μακάριος ὁ τηρῶν τὰς λόγους τῆς προ-
φητείας τῆς βιβλίου τούτου. 8 Καὶ
ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα, καὶ ἀ-
κούων· καὶ ὅτε ἤκουσα καὶ ἔβλεψα,
ἔπεσα προσκυνῶντα ἔμπροσθεν τοῦ πο-
δῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι
ταῦτα. 9 Καὶ λέγει μοι· Οὐρα μὴ
συνδύαλός σε γάρ εἰμι, καὶ τῶν ἀδελ-
φῶν σου τῶν προφητῶν, καὶ τῶν τη-
ροῦντων τὰς λόγους τῆς βιβλίου τούτου·
τῷ Θεῷ προσκυνήσου.

10 Καὶ λέγει μοι· Μὴ σφραγι-
σῇς τὰς λόγους τῆς προφητείας τῆς
βιβλίου τούτου· ὁ καιρὸς γὰρ ἐγγύς
ἐστιν. 11 Ὁ ἀδικῶν ἀδικησάτω
ἔτι· καὶ ὁ ῥυπῶν ῥυπωσάτω ἔτι· καὶ
ὁ δίκαιος δικαιοσύνην ἔτι· καὶ ὁ ἅγιος
ἀγιασθήτω ἔτι. 12 † Ἰδὲ ἔρχομαι
ταχύ· καὶ ὁ μισθός μου μετ' ἐμοῦ, ὅπου
διδώμι ἕκαστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.
13 Εγὼ εἰμι τὸ Α καὶ τὸ Ω, † ἡ ἀρ-
χή καὶ τὸ τέλος. 14 Μακάριοι οἱ ἑπύ-
νοντες τὰς ἐντολὰς αὐτῶν, ἵνα ἔσται ἡ

his servants the things which
must shortly come to pass.

7 And behold, I come quick-
ly: blessed is he that keeps the
sayings of the prophecy of this
book.

8 And I John saw these
things, and heard *them*. And
when I had heard and seen, I
fell down to worship before the
feet of the angel, which shew'd
me these things.

9 * And he says unto me,
See thou do it not: for I am
thy fellow-servant, and of thy
brethren the prophets, and of
them who keep the sayings of
this book: Worship God.

10 And he says unto me,
Seal not the sayings of the pro-
phesy of this book: for the
time is at hand.

11 He that is unjust, let him
be unjust still: and he that is
filthy, let him be filthy still:
and he that is righteous, let him
be righteous still: and he that
is holy, let him be holy still.

12 Behold I come quickly;
and my reward is with me, to
give every man according as
his work shall be.

13 I am Alpha and Omega,
* the first and the last, the be-
ginning and the end.

14 Blessed are they * that
wash their garments, that they
shall

ANNOTATIONS.

*lation of Jesus Christ, which God gave unto Him, to shew unto his Servants things
which must shortly come to pass; and He (i. e. Christ) sent and signify'd it by his
ANGEL (likewise in the singular) unto his Servant John: hence it may be rea-
sonably inferr'd from comparing the two foremention'd places together, that
there was some One Angel principally employ'd in shewing these things to St John.*

And

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the things which must shortly *begin to come to pass*. 7 And behold, *says Christ who sent me his Angel to shew these things unto thee*, I come quickly to *begin to put in execution what is here foretold in this Book*. Wherefore Blessed is (k) He that keeps the sayings of the Prophecy of this Book. 8 And I John saw *some of these things*, and heard *others of them*. And when I had heard and seen, I fell down to worship before the feet of the Angel, which shew'd me these things. 9 And he says unto me, See thou do it not; for I am thy (l) Fellow-servant, and of thy Brethren the Prophets, and of them who keep the Sayings of this Book: Worship God.

10 And he says unto me, Seal not the Sayings of the Prophecy of this Book: for the Time is at hand *that they shall begin to be fulfill'd*. II.
This Book need
to be Seal'd.

11 He that is unjust *after these Admonitions and Predictions*, let him, *if he shall think good*, be unjust still; *it shall certainly be to his greater Damnation*: and he that is filthy, let him be filthy still, *if he thinks good*; *it shall be certainly to his greater Damnation*: And on the other hand, He that is righteous, let him be righteous still; and he that is holy, let him be holy still; *since by these Prophecies he has so great Encouragement given him so to do*. 12 Behold, *says Christ*, I come quickly to *begin to put the things here foretold in execution*, and, *at the Time herein denoted*, my Reward is with me, to give every man according as his Work shall be *then found to have been*. 13 I am Alpha and Omega, the First and the Last, the Beginning and the End, *and therefore am Able thus to give to every Man according to his Work*. 14 Blessed (m) are they that wash their Garments in the Blood of the Lamb by Martyrdom, that they

A N N O T A T I O N S.

And by comparing this v. 6 with Ch. 21. 9. it seems plain, that this same Angel was further One of them that *had the seven Vials*. Compare also v. 16. of this Chapter.

V. 7. † Καὶ is read in Alex. and sev. other MSS. & in Syr. Arab. & Ethiop. Vers.

V. 10. † So Alex. and some other MSS. and Vulg. Lat. Syr. and Ethiop. Vers.

V. 12. † Καὶ is not here read in Alex. and several other MSS. nor in Vulg. Lat. Syr. and Arab. Versions, nor Arethas and Cyprian.

V. 13. † Πρῶτος καὶ ἔσχατος is here read in Alex. and several other MSS. and in all four Ancient Versions.

V. 14. † So it is read in Alex. MS. and one more, and in the Ethiop. Vers. and also the Vulgar Latin; which last hath also (by way of Interpretation, as it seems) *in sanguine Agni* out of Chap. 7. 14. It is very likely that this was the Original Reading, which some Transcribers not knowing what to make of, turn'd it into ποιῶντες τὰς ἐντολὰς αὐτοῦ, the now Common Reading.

(k) See the Paraphrase of Chap. 1. 3.

(l) See the Paraphrase of Chap. 19. 10.

(m) What is here said tends to induce one to believe, that only the Martyrs, and such as have some way or other actually signaliz'd their Fidelity equally with the Martyrs, shall have share in the *First Resurrection*, or inhabit the *New Jerusalem* describ'd Chap. 21 and 22.

TEXT.

TRANSLATION.

ἐξουσία αὐτοῖς ὅτι τὸ ξύλον τῆς ζωῆς,
καὶ τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν.

15 Ἐξω† οἱ κύνες, καὶ οἱ φαρμακοί,
καὶ οἱ πόρνοι, καὶ οἱ φονεῖς, καὶ οἱ
εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν, καὶ
ποιῶν ψεῦδος. 16 Ἐγὼ Ἰησοῦς ἐπεμ-

ψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν
ταῦτα ὅτι ταῖς ἐκκλησίαις. Ἐγὼ εἰμι
ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ, ὁ
ἀστὴρ ὁ λαμπρὸς,† ὁ ὀρθρινός. 17 Καὶ
τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν·
Ελθέ. Καὶ ὁ ἀκούων εἰπάτω· Ελθέ.
Καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμ-
βανέτω τὸ ὕδωρ ζωῆς δωρεάν.

18 † Μαρτυρεῖ γὰρ παντὶ ἀκούοντι
τὰς λόγους τῆς προφητείας τοῦ βι-
βλίου τούτου· ἵνα πῖς† ἐπιθῇ τορὸς ταῦ-
τα, ὅτι θεὸς ὁ Θεὸς ἐπ' αὐτὸν τὰς
πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ
τούτῳ. 19 καὶ ἵνα πῖς† ἀφέλῃ ἀπὸ
τῶν λόγων βίβλου τῆς προφητείας ταύ-
της,† ἀφελθὲς ὁ Θεὸς τὸ μέρος αὐτοῦ
ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς
πόλεως τῆς ἁγίας, καὶ τῶν γεγραμ-
μένων ἐν τῷ βιβλίῳ τούτῳ.

may have right to the tree of
life, and may enter in thro' the
gates into the city.

15 * Without are dogs, and
forcerers, and whore-mongers,
and murderers, and idolaters,
and whosoever loves & makes
a lie.

16 I Jesus have sent my an-
gel to testify unto you these
things* concerning the Church-
es. I am the root and offspring
of David, * the bright, the
morning star.

17 And the spirit and the
bride say, Come. And let him
that hears say, Come. And let
him that is athirst come: and
whosoever will, let him take
the water of life freely.

18 *I testify unto every man
that hears the words of the pro-
phesy of this book: If any man
shall add unto these things,
God shall add unto him the
plagues that are written in this
book:

19 And if any man shall
take away from the words of
the book of this prophecy, God
shall take away his part * from
the tree of life, and out of
the holy city, and from the
things which are written in
this book.

20 Ἀέψ

ANNOTATIONS.

V. 15. † Δι is not read in Alex. and other MSS. nor in Vulg. Latin and Syr. Versions, or Hippolytus and Arethas.

V. 18. † So Alex. and some other MSS. and Syr. and Ethiop. Vers. and Arethas.

Ibid. † So Alex. and some other MSS. and Vulg. Latin Arab. and Ethiop. Versions, and Arethas.

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they may have Right to *eat* of the Tree of Life *mention'd* v. 2. and may enter in thro' the Gates into the City of *New Jerusalem* *describ'd* Ch. 21. and partake of the *Happiness* of that State. 15 Without are, *i. e.* the Privilege of *entring* into the *New Jerusalem*, and partaking of its *blessed State*, is not to be granted to Dogs or *profane Persons*, and Sorcerers or *Seducers*, and Whore-mongers, and Murderers, and Idolaters, and who-soever loves and makes a Lye, *i. e.* *propagates any false impious Doctrine*. 16 I *Jesus* have sent my Angel to testify unto you these things concerning the Churches. I am *He that am styl'd by the Prophets* the Root of *Jesse* and so of *David*, and otherwise the Offspring or Son of David; the Bright, the Morning Star. 17 And the *Holy Spirit that directs and rules the Church*, and the Church her self of the *Truly Faithfull*, which is the *Bride of Christ*, say, Come, *i. e.* desire earnestly that my *Coming* *foremention'd* v. 12. may be *Quickly*. And let him that hears the Words of this Prophecy likewise say, Come, *i. e.* if He be duly affected with what is here said, he in particular will earnestly desire this my *Coming* to be *Quickly*. And on the other hand, I say, let Him (*n*) that is athirst truly for the Water of Life, or to be partaker of the *foremention'd happy State of New Jerusalem*, come to me in the sincere Obedience of a *Faithfull Christian*; and whosoever will this, let him take the Water of Life freely, (*o*) *i. e.* he shall of God's Bounty and Free-gift partake of the said *Happy State*.

18 I *Christ* further testify unto every Man that hears the Words of the Prophecy of this Book, that if any man shall add any thing unto these things here set down, God shall, by way of Punishment for such his corrupting this sacred Book, add unto him the Plagues that are written in this Book: 19 And if any Man shall take away any thing from the Words of the Book of this Prophecy; God, by way of Punishment for such his corrupting this Book of holy Scripture, shall take away his part from the Tree of Life *foremention'd* (v. 2.) and out of the holy City, viz. *New Jerusalem*, and from the things belonging to the *blessed State of the said New Jerusalem*, which are written in this Book.

III.

A Curse denounc-
ed against Any
one, that should
add any thing to,
or take any thing
from this Book.

20 He,

A N N O T A T I O N S.

V. 19. † So Alex. and several other MSS. and all four anc. Verf. and Arethas.

Ibid. † So Alex. and several other MSS.

Ibid. † Εὐλα, not βίβλος, is read in Alex. and several other MSS. and Syr. and Ethiop. Versions, and Arethas.

(*n*) What is here said tends to induce us to believe, that whomsoever God shall see sincerely dispos'd to undergo Martyrdom, or in a like manner to signalize his Fidelity to Christ, he shall be an Inhabitant of the *New Jerusalem*.

(*o*) Agreeably to that of St Paul, *Rom. 6. ult.* The gift of God is *Eternal Life*.

V. 20.

TEXT.

TRANSLATION.

20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ
ἔρχομαι ταχύ· Ἀμὲν, † ἔρχου Κύ-
ριε Ἰησοῦ. 21 Ἡ χάρις τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάν-
των † τῶν ἁγίων. Ἀμὲν.

20 He that testifies these
things, says, Surely I come
quickly. * Even so, come Lord
Jesus.

21 The grace of our Lord
Jesus Christ be with * all the
Saints. Amen.

ANNOTATIONS.

V. 20. † Ναὶ is not here read in Alex. and another MS. nor in Vulg. Lat. Syr. and Ethiop. Versions, nor Arethas.

V. 21. † So it is read, not ὑμῶν, in some MSS. and in Syr. Version, and Arethas. Neither ὑμῶν nor † ἁγίων is read in Alex. MS. or Ethiop. Version.

P A R A P H R A S E.

IV.
The Final
Conclusion.

20 He, viz Christ, that testifies these things, says, for an Encouragement for Men to keep the Words of this Book, and for a Discouragement to act contrary; Surely I come Quickly to begin to put these things in execution, and at length to judge every Man according as he acts agreeably or disagreeably to the Words of this Book. To which I John adjoyn this my hearty Wish, Even so, come Lord Jesus. 21 To close all with the usual Benediction, The Grace of our Lord Jesus Christ be with all the Saints. Amen.

SYNOPSIS.

E R R A T A.

N.B. The chief Mistakes, as not only Disturbing, but quite Altering the Sense, are in Pag. 91. lin. 7. of Section V. where instead of, *the End of the third Trumpet*, read, *the End of the said Trumpet*: and pag. 110. lin. ult. for, *externis literis*, read, *ex ternis literis*.

The remaining more material, or at least observ'd Errata are these that follow, viz. Pag. 9. l. 3. in Notes r. Almighty. p. 10. l. 1. r. *αὐτοῦ τοῦ ὁμοῦ*. p. 14. vers. 9. r. the Blasphemy of some of them who say they are Jews; and so in the Paraphrase. p. 16. v. 13. r. *οὐκ ἔστιν*. p. 39. l. 9. in Notes r. because it is First mention'd. p. 42. v. 7. r. *ἡμεῖς φωνώ*. p. 69. l. 21. of Notes r. do insinuate. p. 72. v. 5. r. *ἰκάν*. p. 73. l. 6. from bottom of Notes r. the Tenour of the Seal'd Book. p. 82. l. 9. in Notes r. As to this Wild Beast. p. 92. v. 2. r. *τινὲς*. p. 91. l. 4. from bottom of Paraph. r. Feasts was directed. p. 95. l. 5. r. may be made use of. p. 135. l. 5. r. and, that is, Even as.

S Y N O P S I S.

I. The general Introduction to the whole Book. Chap. I. 1—3.

II. The first Part containing the 7 Epistles to the 7 Churches in Asia, viz.

1. The particular Introduction to this first Part Ch. I. 4. to the end.
2. The Epistle to the Church of *Ephesus* Ch. II. 1—7.
3. The Epistle to the Church of *Smyrna* Ch. II. 8—11.
4. The Epistle to the Church of *Pergamus* Ch. II. 12—17.
5. The Epistle to the Church of *Thyatira* Ch. II. 18. to the end.
6. The Epistle to the Church of *Sardis* Ch. III. 1—6.
7. The Epistle to the Church of *Philadelphia* Ch. III. 7—13.
8. The Epistle to the Church of *Laodicea* Ch. III. 14. to the end.

1. The particular Introduction to this second Part Ch. IV. to the end of Ch. V.
2. The Vision of the first Seal Ch. VI. 1, 2.
3. The Vision of the second Seal Ch. VI. 3, 4.
4. The Vision of the third Seal Ch. VI. 5, 6.
5. The Vision of the fourth Seal Ch. VI. 7, 8.
6. The Vision of the fifth Seal Ch. VI. 9—11.
7. The Vision of the sixth Seal Ch. VI. 12. to the end

III. The second Part containing the Prophecies or Visions of the Seal'd Book, viz.

1. The particular Introduction to the Sounding of the seven Trumpets Ch. VIII. 1—6.
2. The Vision of the first Trumpet Ch. VIII. 7.
3. The Vision of the second Trumpet Ch. VIII. 8, 9.
4. The Vision of the third Trumpet Ch. VIII. 10, 11.
5. The Vision of the fourth Trumpet Ch. VIII. 12, 13.
6. The Vision of the fifth Trumpet Ch. IX. 1—12.
7. The Vision of the sixth Trumpet Ch. IX. 13. to the end
8. The Vision of the seventh Trumpet containing the seven Vials &c. viz.
 1. The particular Introduction to the Visions of the seven Vials Ch. XV. 1—XVI. 1.
 2. The Vision of the first Vial Ch. XVI. 2.
 3. The Vision of the second Vial Ch. XVI. 3.
 4. The Vision of the third Vial Ch. XVI. 4—7.
 5. The Vision of the fourth Vial Ch. XVI. 8, 9.
 6. The Vision of the fifth Vial Ch. XVI. 10, 11.
 7. The Vision of the sixth Vial Ch. XVI. 12—16.
 8. The Vision of the seventh Vial Ch. XVI. 17. to the end.
9. Destruction of *Babylon* describ'd
 - in general Ch. XIV. 13—16.
 - more particularly or fully Ch. XVII. and XVIII.
10. The final Destruction of *Antichrist* describ'd Ch. XIX. 11. to the end.
11. The Vision of the Seal'd Ch. VII. 1—8.
12. The Joy of the Saints for the destruction of *Babylon* Ch. XIX. 1—6. of *Antichrist* Ch. VII. 9—17. and XIX. 6—10.
13. The Vision of the First Resurrection Ch. XX. 1—6. and of *New Jerusalem* Ch. XXI. 1—XXII. 5.
14. *Satan* to be loos'd after the *Millenary Reign*, and his final Destruction Ch. XX. 7—10.
15. The universal Resurrection and final Judgment Ch. XX. 11. to the end.

IV. The third Part containing the Prophecies or Visions of the Open Little Book, viz.

1. The particular Introduction to this third Part Ch. X.
2. The Vision of the Inner and Outer Court and the two Witnesses Ch. XI.
3. The Vision of the Woman with Child and the Dragon &c. Ch. XII.
4. The Visions of the Wild Beast that arose out of the Sea Ch. XIII. 1—10. and of the other that arose out of the Earth Ch. XIII. 11. to the end.
5. A Description of the 144000 Seal'd, with the Lamb standing on Mount-Sion Ch. XIV. 1—5.
6. Three *Præ-Monitory* Visions, the first in general, the second against *Babylon*, the third against *Antichrist* Ch. XIV. 6—12.

V. The general Conclusion Ch. XII. 6. to the end.

4 AP 64

F I N I S.

